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# ANALYTICAL REVIEW,

For J U N E, 1790.

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ART. I. *Du Divorce. Of Divorce.* 8vo. 145 pages. Paris. 1789.

It was to be expected, that among the various corrections and improvements projected by the French nation, in the present æra of revolution and change, we should find some new regulations respecting marriage; one of the most interesting and important objects that can fall under the cognizance of a legislature; and one which is peculiarly interesting and important in the eyes of a people to whom female society appears to be the very first ingredient in human happiness.

The author of this treatise on divorce, which makes a great noise on the continent, requests the favour of his readers to peruse it without prejudice, with the eyes of reason, conscience, and good faith. 'I know,' says he, 'that many people are against divorces without giving any reasons why they should be against them; I know that, for want of reasons, men often attack it with the weapons of pleasantry: but I know also, that philosophy, which is now our guide, was formerly a subject of detraction. Good words are forgotten; good things remain. The English have admitted of divorce, but by no means to the extent in which it ought to be admitted. It is the glory of our nation that, while we imitate, we surpass the English. They have the advantage of us in point of priority; we of them, in respect of perfection.' Thus far our author in a preface.

In a very animated and elegant introduction he observes, among other particulars, that 'marriage is one of the most beautiful institutions to be found upon earth: it refines and protects the pleasures of the married parties; it secures the existence and the education of the children; it attaches parents to their families, and citizens to their country; it strengthens the state by the increase of population; it gives manners to society, and thence humanity draws its sweetest sentiments. But all these advantages, and many others that I might mention, flow only from happy marriages. An unfortunate union

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produces

produces quite contrary effects. The scourge of the parties united, of their children, and their families, it extinguishes patriotism, is injurious to population, troublesome to society, and outrageous to humanity.' It is not enough that a legislature endeavours to make good marriages: means should be left for remedying them when they are bad; and, perhaps, in the present imperfect state of human nature, the art of correcting abuses is more useful than that of preventing them.

This possibility of reviewing and correcting errors man enjoys in the greater part of his actions: and he has enjoyed it with respect to marriage in all times and places. It is only within the space of a small number of ages that it has been ravished from a small part of Europe\*. Why should an error in the article of marriage leave no other alternative to the unhappy victim than that of an insupportable union, or an imperfect separation, when a third option, so natural and so reasonable lies before them? that of undoing what it was wrong to do, and what never ought to have been done. Why? it is answered, because marriage is indissoluble. But is the indissolubility of marriage inevitable; is it necessary; is it useful? Is it accompanied with advantages which counterbalance its disadvantages? If it is proved, on the contrary, that it has not existed at all times and in all places, that it never ought to have existed, and that it might be annulled without inconvenience, and even with the most extensive, numerous, and precious advantages, who will undertake the defence of a principle founded in injustice, and fraught with so many pernicious consequences? Who would not with pleasure see a tree cut down which is wholly useless, and whose fruit is poisoned? To prove that this is the case with regard to the indissolubility of marriage; to prove that it has not had place always, or every where; that it ought not ever to have had place; and that its abolition would be attended with manifold blessings and advantages, is the end and object of the learned, methodical, and elegant performance under consideration.

In farther prosecution of this design, unfolded and partly executed in the introduction, our author expands, illustrates, and confirms his ideas, by shewing that divorce was allowed, and even instituted, from the beginning of the world, adopted by the Jews, the Egyptians, the Athenians, and the Romans; and, when founded on just motives, approved by Jesus Christ;

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\* Of the twelve principal circles into which Europe is divided, there is only France, Spain, Portugal, Italy, Hungary, and part of Germany, where the practice of divorce is not admitted. The other part of Germany, Prussia, Holland, Switzerland, England, Poland, Russia, and, in a word, all other nations, says our author, have been wiser and happier!



practised by the first Christians, and by several saints; permitted by the civil laws of all nations, by the writings of two fathers of the church, by several popes, and by a great number of councils. His reasoning on all these points will probably appear satisfactory, two instances, perhaps, excepted; namely, that divorce was instituted from the beginning of the world, and that, when founded on just motives, (among which our author reckons many others besides adultery) it was approved by Jesus Christ.

With regard to the first of these, our author is of opinion, that the dissolubility of marriage is implied in the words of the Creator: 'It is not good that man should be alone; encrease and multiply.' For mutual solace, and the propagation of mankind, the great ends of marriage are obstructed by absence, by incompatibility, and by sterility, the three heads to which he reduces all the different causes of divorce. As to the approbation bestowed on divorce, in certain cases, by Jesus Christ, our author is reduced to the necessity of remarking a difference in the accounts that are given of that matter by the evangelists Matthew and Mark. According to Mark, the pharisees put the question to Jesus, 'Is it lawful for a man to put away his wife?' According to Matthew, 'Is it lawful for a man to put away his wife for every cause?' Jesus Christ answers in the negative. According to the first question, it is divorce which he prohibits in general: according to the second, the unlimited and unqualified exercise of divorce. Our author is inclined to follow Matthew rather than Mark, 'because,' says he, 'St. Mark might have forgotten a part of what Jesus Christ said; but St. Matthew could not have invented what he did not say.' He holds it for certain, then, that divorce was permitted by Jesus Christ under a certain circumstance. And what was that circumstance? The Greek translation from the Hebrew of Matthew is *πορνεία*, the Latin, *fornicatio*; the French, *adultère*; the English, *adultery*, &c. Are all these versions expressive of the same idea, and just? The Greek word, *πορνεία*, according to a modern writer, does not import *adultery*, but every grievous crime or offence contrary to the end, and what is, undoubtedly, implied in the engagements come under by marriage.

But our author by no means rests the validity of his reasoning against the indissolubility of the marriage tie on a piece of Greek criticism. He observes, that Jesus Christ had declared that the object of his coming was not to *alter* or *reform* the law. And, farther still, he considers reason and conscience, in all cases, as the infallible guides of opinion and of conduct. It is evident, to speak plainly, that even if the New Testament had been more explicit in its disapprobation of divorce, except

for the cause of conjugal infidelity, our author would still contend for its propriety in certain other cases.

Expanding still, and illustrating his views, he goes on to shew, what he had just hinted before, concerning the present state, or domain of divorce at greater length. The world is divided by christianity, mahometanism, and idolatry. In the countries possessed by the two last, unfortunately the most extensive, divorce is practised; and in christendom too, the Roman Catholic states alone excepted. 'These reflections, drawn from real history, ought to undeceive those who are of opinion that the permission of divorce would turn the world upside down! No, the reverse of this is the truth. The world is thrown into confusion when divorce is prohibited. It is not necessary to create: it is sufficient that we re-establish. Divorce was never destroyed; it only sleeps. Let us rouse it from its slumbers, and recover it from a lethargy which has too long afflicted mankind.'

Our author having thus shewn that divorce was never universal, but very general, in most times and places, proceeds, according to his well-digested plan, to shew the necessity and the advantages of it. It is agreeable to nature, and to justice; and conducive to the ends of piety, good morals, and sound policy. Divorce would restore multitudes of husbands and wives, separated either by legal procedures, or the orders of government, to the paths of honour and virtue. It would prevent conjugal strife, or at least it would nip it in the bud before it should have time to produce misery and crimes on the part of the married parties, and trouble and disgust to society. It would put an end to those shameful accusations and trials for impotence. It would afford the means of getting rid of useless marriages, render the crime of adultery less common, diminish the number of bachelors, and give a check to prostitution. And what would be the greatest advantage of all, the very liberty of divorce would render the actual separation of husbands and wives less frequent.

Our legislator comes, in the third and last place, to lay down laws for the regulation of divorce, which he does in the way of proposing certain questions: 1st. Is it practicable to re-establish divorce in France at the present moment? Yes, for there cannot be a more favourable conjuncture for any particular change, than one in which a general change is effected; nor for a new law, than when a reformation is made in a whole code; nor for the suppression of abuses, than when so many abuses are eradicated. 2d. Is the liberty of divorce to be granted to the wife as well as to the husband? Without all doubt: and, if greater indulgence were to be shewn to one party rather than to the other, it ought to be to the weaker.

3d. In

3d. In what particular cases may a divorce be demanded? As this is a curious subject, we shall state all the cases in which divorce, according to our legislator, ought to be made lawful; though these amount to no less than twelve. 1st. A divorce may be insisted on in case of civil death. 2d. In that of condemnation to a punishment that involves infamy. 3d. In that of imprisonment of long duration. 4th. In that of indefinite captivity. 5th. In the case where either of the parties has left his own and gone to another country; and that, whether his *expatriation* \* be voluntary or involuntary, and their disappearance, unaccompanied with any intelligence concerning them. 6th. Barrenness for a certain specified time, without a knowledge of the cause. 7th. An incurable malady that is incompatible with generation. 8th. Madness. 9th. All kinds of crimes. 10th. Adultery. 11th. Extreme dissipation and debauchery. 12th. Incompatibility or discordancy of characters. 4. In what manner is a divorce to be granted? Our author, on this head, proposes regulations, respecting the nature and *quantum* of proof in the different cases, delicacy and decorum, and the time that ought to elapse between the commencement and the conclusion of a suit for divorce. 5. What is to be the condition of the parties after being divorced? Not the same as before marriage, but the same in which each would be, if the other were dead. A kind of double widowhood would take place. 6. What would be the condition of the children after the divorce of their parents? This is, perhaps, the most important consideration on the subject in question. Our author endeavours to make up to the children, as much as possible, the loss and disadvantages they suffer by the disunion of their parents, both in respect of education and fortune. But, after all that he urges with great plausibility and good sense, the affecting pictures which he draws in the out-set of his observations on this head, of the situation of the child nursed by parental fondness, by love and virtue in the temple of honour, with that of the infant, whose parents are divided by irreconcilable hatred, recur to our minds again and again, banish all other reflections, and excite a temporary conviction at least, that a husband and wife, united by a common progeny, ought never to be separated.

In general, our author, in the last part of his work, endeavours to adapt to the manners of the French nation the Roman laws, or rather the same laws, corrected and improved, in the new code which Frederic the Great has given to Prussia. In conclusion, our author, in a very lively and eloquent address,

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\* Here we have adopted the Latin term used by our author. It is easily understood, and expresses the precise idea in question.



recommends the re-establishment of divorce to the national assembly of France.

In the preface of this writer, we have a catalogue of books which he consulted on the subject of divorce; among which we find, *Legislation du Divorce*, and *Le Cri d'un honnête Homme—Le Cri d'une honnête Femme*. These performances are before us, bound up in one volume 8vo. entitled, *Legislation du Divorce. Précédé du Cri d'un honnête Homme qui le Croit fondé en droit et divin à répudier sa Femme, &c.* The Legislation of Divorce: to which is prefixed, the Complaint of an honest Man, who thinks that he has a Right to put away his Wife: intended to display to the French legislature the ecclesiastical and civil justice, as well as the moral and political advantages, that plead for the dissolution of marriage in certain given circumstances. London. 1769. The *Cri d'une honnête Femme*, or Complaint of an honest Woman, is subjoined to the Legislation, under the title of *Le Divorce Reclamé par Madame, &c.*

Our limits will not admit of so full an analysis of these as we have given of the former treatise on divorce: nor is it necessary that we should, as the author of the former has adopted many of their leading ideas, and incorporated them in his plan for the re-establishment of divorce, of which we have just given an account. As the indissolubility of marriage is a doctrine general, and almost universal, amongst those to whom the *Complaint of an honest Man*, and the *Legislation of Divorce, &c.* are addressed, the author expresses, in an advertisement, how sensible he is of the difficulty of combating prejudice. 'A colossal statue, weak at the base, but formidable by its height, which every one is afraid of seeing fall, and to whose defence all run without knowing why. But I am sure, says he, 'of one thing: my ideas are founded in truth; and there is certainly an æra marked out in the history of human understanding, when mankind will be capable of estimating and entertaining them.'

Our unfortunate honest man prefaces his complaint with an eulogy on the commission that had been made out by the king, some years before, for inspecting certain religious orders, and correcting any abuses that might have crept into them. 'May this step,' says he, 'while it leads to emancipation from chains injurious to the intellect of man, give birth to the examination of other questions, interesting in respect to the honour of families, the purity of morals, the encouragement of marriage, and the increase of population. It is in this hope that I am now to submit to our legislature, the dreadful calamity which, by their deed, I am unjustly condemned to suffer, for the rest of my life: a calamity founded on our morals, which is but too common, and from which no person is exempted by birth, honour, or virtue, but which would not be an evil without a remedy,

remedy, if a silly and cruel prejudice concerning the absolute indissolubility of marriage, did not usurp the place of those ancient laws relative to this matter, which were in full force in the primitive church, and under the first Christian emperors.' After declaring the public spirit, or regard to the general interests of human nature, which induce him thus to make known his complaint, and setting all petulance and pleasantry which this might occasion, at defiance, he proceeds to relate his melancholy story. He had the honour of being the first officer of justice in a provincial town of the second class. His father left him a genteel fortune amassed without a crime; which he might have encreased by an advantageous marriage, if he had not been attached to a young lady, whom he redeemed from a state of dependence, for she had not any fortune, and from the tyranny of a step-mother. Three months had scarcely elapsed, after his marriage with that person, when he discovered she had been debauched by a priest, with whom she had been in the habit of impure connection. He embraced, however, the generous resolution of over-looking what his love construed to be only one of the pardonable extravagancies of youth. Her mind and principles might be yet untainted, and her heart susceptible of sincere attachment. And in the hope of this he persevered, notwithstanding that she not only treated him with the utmost insensibility and indifference, but sometimes repelled freedoms to which he had a right, with marks of brutality: still, however, he indulged the fond notion that all this might be the natural effect of her pregnancy; but a short time convinced him that it was neither owing to this cause nor to a cold constitution. To certain young officers and others she was prodigal of her own charms, and of her husband's money. She became a perfect *Messalina*; and lost, by her facility in granting favours, almost all value in the eyes of her paramours; some of whom on account of some little disobligation, went so far as to affront her even in her husband's presence. A separation took place after two years. The lady was received into her father's family. The injured husband found a sensible consolation for some time in the education of his young son and only child, whom, notwithstanding the viciousness of his mother, he tenderly loved. But heaven deprived him of this comfort; and, much about the same time, of a tender and affectionate mother, who hearing, in her retirement, of the misery of her son, died of a broken heart. He was now left in that melancholy situation which he describes in these words. 'The father of a family without a family; deprived of the right of marrying again under better auspices, and of the power of living in a Christian manner in the society of a woman of character; cut off, for ever, from the sweet satisfaction of being a parent, after having tasted it in all its delicious-



deliciousness, and with a heart, though I say it, capable of feeling it; solitary amidst mankind: punished, precisely, because I had sustained an injury. Such is the horrible situation in which I find myself at the age of four and forty, without any reasonable prospect of ever being emancipated from it, but by the hand of death.' Penetrated with the profoundest veneration for the eternal truths of religion and morality, and being endowed by nature with delicacy of sentiment and probity of disposition, he scorned the common resources of seduction of married, or promiscuous intercourse with common women: nor could he enter into a state of concubinage so long as women of birth and education were not to be found who would descend to the condition of concubines. In these circumstances, he cast his eyes, from a natural movement of curiosity over the world, to see if there were any people on earth, among so many kindreds, nations, religions, governments, manners, and languages, who entertained the same prejudices with the catholic church, to whom he might extend and testify his compassion. He finds that the indissolubility of marriage neither has been nor is universal, but that it is confined within very narrow bounds of both time and space. He contends for divorce for the cause of adultery from scripture, the practice of the first Christians, and the Roman empire for the first ten ages; from the nature and end of marriage; from justice and common sense; from the good effects it would have on the happiness and the morals of society; and the encrease of population and other resources of political government.

From the same topics, chiefly, divorce not only for the cause of adultery, but for several other causes specified, is contended for at greater length in the treatise which follows *The Complaint of an honest Man*, and is entitled *The Legislation of Divorce*. And, on the same grounds also, it is demanded, in a short piece, subjoined to the *Legislation*, by Madame la Comtesse de —, under the title of *Le Divorce réclamé*. This is the *Cri d'une Honnête Femme*, mentioned in the catalogue of books consulted by the author of the Treatise on Divorce already mentioned. As the *Cri d'un Honnête Homme* was a prologue, so this little piece, in which a lady of a virtuous and tender disposition is neglected and injuriously treated by an insensible and ungrateful husband, forms a proper prologue to the *Legislation of Divorce*.

Though this book has furnished a very great portion of the facts and sentiments that are made use of in the well-composed Treatise on Divorce, which the author of that treatise is \* ready

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\* 'I mingle my voice with that of the numerous and respectable adversaries of the indissolubility of marriage, or rather collecting the ideas scattered in their works, &c. &c.' Page 6.



enough to acknowledge, and is more copious, by far, on their common subject; yet does the treatise, which in many instances is a copy, carry greater conviction in the reading of it, and leave a more deep impression on the mind: so great are the advantages of brevity over diffuseness; and of method and precision over irregularity and repetition. The author of the *Treatise on Divorce*, which is an excellent model of controversial writing, is animated, but regular in his gait. The author of the *Complaints* and the *Legislation*, though animated, ingenious, and learned, in, perhaps, a higher degree, produces not so full an effect on the mind of his reader, because he is greatly inferior in the art of composition. Digressions, repetitions, and anticipations, weaken the general result of his reasoning.

ART. II. *Lettres sur le Divorce, &c. Letters on Divorce to a Deputy of the National Assembly.* By the Abbé de Barrnell. Or, a *Refutation of the Work* entitled, '*Of Divorce.*' 8vo. 42 p. Paris. 1789.

THE abbé, in four different letters, considers the author of the *Treatise on Divorce* in the characters of a Frenchman, a politician, a philosopher, a historian, and a theologian. He endeavours to shew, that he is a bad Frenchman and a bad citizen; that, as a politician, he would produce trouble and confusion to the state, instead of peace and happiness; that his philosophy, instead of leading to good morals, and a life according to the simplicity of nature, is an outrage to both nature and morality. He examines the twelve cases in which the *Treatise on Divorce* supposes it to be right and expedient to sue for a divorce; and, in a brisk and lively manner, not un-mixed with petulance and airs of ecclesiastical prerogative, endeavours to turn them into ridicule, by viewing them, as it were, through a microscope, and supposing cases carried to extremities, which, though possible, are not certainly probable. For example, he supposes that a man is likely, if divorce should be re-established, to go on to the tenth or twelfth wife, or any other number, and to carry along with him into the family into which he should next marry, the offspring of ten or twelve, or more preceding connections: a circumstance which would, no doubt, be attended with much inconvenience and confusion. This is not candid: for the author of the *Treatise on Divorce*, reasoning from human nature and the history of mankind, shews, that the privilege of demanding a divorce is neither likely, nor has in fact given birth to actual separations. In like manner, the abbé makes a shew of triumphing over the author of the *Treatise of Divorce*, by multiplying instances in which popes and general councils issued decrees against the dissolubility of marriage. The author of the

the Treatise does not deny that there were, in the catholic church, many such decrees; he only contends that certain other councils and fathers of the church tolerated divorce, or left it doubtful. What he proves most successfully is, that the practice of divorce, for any other cause than that of adultery, and scarcely even for that, receives not any countenance from Jesus Christ or his apostles.

ART. III. *Observations sur le Divorce, &c. Observations on Divorce.* By the Count D'Antraigues. 8vo. 55 p. Paris. 1789.

THE count introduces his subject by a beautiful and just deduction of the natural connection between liberty, virtue, and marriage.

'Independence is acquired by an overbearing force which breaks all ties: freedom is secured and rendered permanent only by virtue. Whoever wishes for impunity for any crimes; whoever desires forgiveness for a series of faults; whoever prefers indulgence to severity, ought to live under a master: for in his hands alone is the power of punishment, and to the law he prefers clemency. The law should be just but severe; and the more liberty that a people enjoys, the more is the law implacable. Hence it follows, that he who desires liberty, often desires what he does not know; and what, when he has obtained it, he will hate: for the reign of the law is more rigid to the perverse than the sceptre of tyrants. But a people under the influence of manners, abhors slavery, and cherishes the inflexible government of the laws. It is then courage that destroys slavery, and good morals that are the fountain of liberty.

'The manners of a people consist in habits of conforming their inclinations to their duty. But, as debauchery corrupts at once all virtuous inclinations, and that the virtues of free men never sprung up in a soul contaminated by the licentiousness of debauchery, marriage has been long considered as the surest basis of virtue and manners.'

The count d'Antraigues bestows just praise on much of the reasoning in the Treatise on Divorce, as well as on the excellence of its composition. But he differs from the author of that performance with regard to the facility of obtaining, and above all, with regard to the number of the causes for which a divorce may be obtained. He allows that the practice of divorce, in certain cases, may be admitted, because it has been admitted in former times, and is now admitted in Poland by the catholic church. But at the same time that the law allows of this desperate remedy, it ought also to use the best means for preventing its necessity: and these, in the judgment of our author, would be, to abolish the odious and pernicious restraints on marriage, and to allow young people of 20 or 22 years of age, to marry according to their inclination. He would reduce the twelve causes of divorce contended for by the

the author of the Treatise on that subject, to three, namely, adultery, extreme dissipation, and discordancy of characters: but in no case would the count allow of the dissolution of marriage where it has been fruitful, and the children living. The count proposes regulations for the different kinds of divorce, which he admits. He touches with a delicate and masterly hand on the propriety of early marriages, when two ductile minds are easily united in one; the mutual tenderness and complacency which accompany the recollection of such early connections; and the tendency of all this to preserve the silken tie of voluntary matrimony unbroken. Nor is he less, but, if possible, more eloquent still on the power possessed by children, in every period of their life, to reconcile and re-unite the jarring minds and revolting hearts of their parents. 'Parents, during the infancy of their children, are constrained by the power of nature to join in paying them attentions. And the flame of love is easily re-kindled by the cradle of innocence. The tender smile of an infant, guarded by its own innocence, ignorant that mankind are capable of hatred, and equally embracing those that gave it birth, recalls them, in spite of themselves, to love and concord, revives the dying spark of sensibility, and constrains them, in the presence of an object so dear to both, to shed tears of repentance and gentle compassion.' On the whole, the count d'Antraigues, from this publication, appears to be as moderate and virtuous a man, as he certainly is a sensible, well-informed, and eloquent a writer.

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ART. IV. *The Medallic History of England to the Revolution.*

With forty Plates. Royal 4to. Vellum Paper. 112 p.  
Price 2l. 2s. in boards. Edwards. 1790.

To this splendid and valuable work the following notice is prefixed.

'This work is the first which lays before the reader a complete series of English Medals down to the revolution. Mr. Evelyn, in his *NUMISMATA*, published many English medals, and about the middle of this century Mr. Perry engraved some plates of them; but Mr. Snelling's plates greatly exceeded all former attempts in this way.

'The publishers of the present work have improved upon Mr. Snelling's plan, in supplying his deficiencies, and giving a description with the plates. Their expence has been considerable, and the fruit of it is now submitted to the public.

'Mr. Snelling's collection, though meritorious, was so incomplete, that more than a third of the plates now appear for the first time, and in those some of the most rare and curious medals are contained.

'If we except the medals of the popes, this collection may boast of being the first genuine and complete one of its kind. Notwithstanding the eminence of France in books of science must be acknowledged, yet that country has as yet only the fabulous and imaginary works  
of



of De Bie and Typotius, and a few detached plates by Le Clerc. Germany, Spain, and the other countries of Europe\*, have no collection of this kind, though all must allow that its importance to the history and arts of a country ought to render it a national object every where.

'The publishers beg leave to acknowledge, with gratitude, the liberality of that eminent medallist Dr. Combe in favour of this work. To his capital collection of prints and drawings of English medals they are entirely indebted for many of the curious articles here published. To him they also owe several explanations in the description.'

The suppression of the compiler's name is an object of no moment, if his researches have been properly directed, and his observations accurate; and that they have, there is every reason to suppose, from the approbation of our best medallists, and the sanction of Dr. Combe.

The plates, which appear to be executed with the greatest fidelity, are followed by explanatory observations on the several subjects they contain, interspersed with historical remarks. To give our readers an idea of the execution of the work, we shall subjoin the description of plate 35. p. 97.

SIR EDMUNDBURY GODFREY.

'In the year 1678, when the public mind was remarkably heated by the Popish plot, discovered or pretended by Tonge and Oates, Sir Edmundbury Godfrey, a magistrate who had taken the information of Oates, and who was thought rather active against the Papists, was, on Saturday, the 12th of October, 1678, missing, and on Thursday the 17th of October was found murdered in a ditch near Primrose Hill. Suspicions naturally fell on the Papists; and at that time suspicions were as sparks in gunpowder. In the reign of James II. Sir Roger L'Estrange published his "Mystery of the Death of Sir E. Godfrey unfolded," in which he attempts to prove that Sir Edmundbury was of a melancholy temper, and had killed himself: but as Sir Roger was a Papist, and inserts the most ludicrous remarks in his book, a man who could have so bad a heart as to jest on such an occasion deserves little credit. But however this be, one Bedloe appeared, who pretended to have been present at the murder, and, upon his depositions, Green, Berry, and Hill, who were said, with Kelly, a Jesuit, and others, to have perpetrated the murder, were tried, condemned, and executed. Sir E. Godfrey was regarded as a martyr for the Protestant cause, and his memory revered and cherished by the Protestants. Hence the number of medals on this occasion will not surprise the reader.

'1. The head of Godfrey with two hands strangling him, the manner of his death in the court of Somerset House, as sworn to by Bedloe; E. GODFREY. MORIENDO RESTITUIT REM, "E. Godfrey. By dying he restored the Protestant interest." An allusion to Virgil's expression concerning Fabius, Cunctando restituit rem. Reverse a Jesuit murdering Godfrey, the pope applauding, and holding

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\* The medallic history of the United Provinces begins at so late a period, that it hardly deserves to form an exception.

a bull, marked *BULLA*, in his hand; *TANTVM RELIGIO POTVIT*, supply *suadere malorum*: "Such mischiefs could religion persuade."

2. The head of Godfrey, and legend as on the last. Reverse Godfrey's body carried on a horse from Soho to Primrose Hill, as sworn to by Bedloe; *EQVO CREDITE TEVCRI*, "Believe in a horse, Trojans;" alluding to *Equo ne credite Teucri*.

3. Godfrey's head, and legend as before. Reverse the devil's head and the pope's joined, as on some satiric medals of the sixteenth century; *ECCLESIA PERVERSA TENET FACIEM DIABOLI*, "A perverse church holds the face of the devil."

4. St. Dionysius, or Dennis, carrying his head after it was cut off, according to the legend; *DENNYS WALKS DOWNE HIL CARRYING HIS HEAD*. Reverse Godfrey walking near Primrose Hill, and lying murdered at a distance; *GODFREY WALKS VP HIL AFTER HE IS DEAD*. There is a running inscription on both sides; *SUMUS—ERGO PARES*, "We are therefore equal;" implying that none but Papists could believe such matters. In the exergue of St. Dennis is *PA.* for Papist, and of Godfrey *PRO.* for Protestant.

5. Two heads joined; *O WHY SO FICKLE*. Reverse seven faces; *BIRDS OF A FEATHER FLOCK TOGETHER*.—I have met with no medal more difficult to decypher than the present. On one side seems to be the head of Dr. Oates with two faces, one as an Anabaptist preacher, the other as a Jesuit, to which the motto refers. This man was the most infamous of mankind. His father was an Anabaptist preacher, chaplain to Colonel Pride. The son having a living given him by the Duke of Norfolk, took orders in the church. He had been indicted for perjury, but by some means escaped. He was afterwards chaplain on board the fleet, from whence he was discharged for unnatural practices. He then turned Catholic, and was admitted at the Jesuits College at St. Omer's. After this affair he turned Anabaptist. His whole evidence was full of contradictions and absurdities. The reverse seems to have been designed by one who had sagacity enough not to believe a word of the plot, and who thought the king was at the bottom of it to serve some particular purpose, as it is evident the face in the middle is that of Charles the Second; the others I apprehend to be Lord Danby, Lord Shaftesbury, Titus Oates, William Bedloe, Dr. Tonge, and Kirby the chemist. Oates was caressed, lodged at Whitehall, and encouraged by a pension of 1200*l.* a year. In 1685 he was convicted of perjury on two indictments, and on the clearest evidence: his sentence was whipping, pillory, and perpetual imprisonment, and fined a thousand marks. On the accession of William he had 400*l.* a year settled on him.

6. A large cast, without reverse, in three divisions: 1. The pope and the devil; 2. Two Jesuits murdering Godfrey, and Hill and Berry carrying him in a chair from Somerset House to Soho; 3. The manner in which Sir Edmundbury was found, his murderers having put him in such a posture as to make it be believed that he had fallen on his sword: *ROME'S REVENGE OR SIR EDMUNDBURY GODFREY MVRTHRED IN THE POPE'S SLAUGHTERHOUS*. Above the names of the persons in the second division are *GREENE. KELY. HILL. & BERY*: and below, *IUSTICE KILLERS TO HIS HOLINESS*.—It is remarkable that the place where Godfrey was found, near Primrose Hill, is called Greenberry Hill, and the names of those executed for his death

death were Green, Bery, Hill : perhaps the mount has been so termed from them, though some say that it was so called before.

\* 7. An extremely scarce medal. The head of Godfrey, full faced ; same legend as numbers 1, 2, 3. Reverse the murder of Godfrey, the pope applauding, and a label from his mouth, *Hereticis non est servanda fides*, " Faith is not to be kept with heretics." A label from Godfrey's mouth bears, *Pro Fide et Patria*, " For my faith and country." Legend, *TANTVM RELIGIO POTVIT SVADERE MALORVM*, " Such evils could religion persuade."

\* 8. A small medal of Dr. Titus Oates, the discoverer of the Popish plot. His head, and name under it. Reverse the manner in which the king, Charles II. was to have been shot in St. James's Park. *THE POPISH PLOTT DISCOVERED BY ME.*

The unscholar-like and absurd corruption of *cotemporary* for *contemporary*, we observe every where to occur, and we are the more induced to remark it, from its again creeping into use by writers of taste and erudition, amongst whom may be mentioned Mr. Ellis and Mr. Paley\*.

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ART. V. *Bruce's Travels to discover the Source of the Nile.*

[Continued from page 20.]

ARRIVED on the frontiers of Abyssinia, our author, before he conducts his reader to this centre of his travels, consecrates the remainder of the first and all the second volume, to conjectures on the origin, settlements, commerce, language ; and a narrative of the principal epochs that distinguish the history of its inhabitants.

The first chapter of the second book, treats of the India trade in its earliest ages—the settlement of Ethiopia ascribed by the Abyssinian tradition to Cush the grandson of Noah ;—of the Troglodytes, and building of the first cities.

The second chapter peoples the south of Africa and Saba—gives an account of the Shepherds, their particular employment and circumstances—exhibits Abyssinia occupied by seven stranger nations—gives specimens of their several languages—and finishes with conjectures concerning them.

As it would be equally impossible in itself, and inconsistent with the confined plan of our work to follow the author in any other way than by a transcription of the whole, through his ingenious conjectures, or rather system, on the population of Abyssinia, we shall content ourselves with informing the reader, that he divides those, who in comparison of the five stranger nations by whom they afterwards were joined, may be called the Aborigines of the country, into two races, a stationary and domestic one, styled the Cushites, and into the Shepherds, or a travelling tribe, the carriers of the merchan-

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\* See the *Specimens of early English Poetry*, published by the former, and the *Horæ Paulinæ* of the latter.



dize prepared by the former. Having premised this, we present the reader with an extract from his account of the singular phenomenon which to this day obliges the inhabitants of the country, to migrate for a certain limited time, and shift their habitations. p. 387.

‘ Nothing was more opposite than the manners and life of the Cushite, and his carrier the shepherd. The first, though he had forsaken his caves, and now lived in cities which he had built, was necessarily confined at home by his commerce, amassing gold, arranging the invoices of his spices, hunting in the season to provide himself with ivory, and food throughout the winter. His mountains, and the cities he built afterwards, were situated upon a loomy, black earth, so that as soon as the tropical rains began to fall, a wonderful phenomenon deprived him of his cattle. Large swarms of flies appeared wherever that loomy earth was, which made him absolutely dependent in this respect upon the shepherd, but this affected the shepherd also.

‘ This insect is called *Zimb* \*; it has not been described by any naturalist. It is in size very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong-pointed hair of about a quarter of an inch long; the lower jaw has two of these pointed hairs, and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a strong hog's bristle. Its legs are ferrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara, and there they remain while the rains last, this cruel enemy never daring to pursue them farther.

‘ What enables the shepherd to perform the long and toilsome journeys across Africa is the camel, emphatically called by the Arabs, the *ship of the desert*. He seems to have been created for this very trade, endued with parts and qualities adapted to the office he is employed to discharge. The driest thistle, and the barest thorn, is all the food this useful quadruped requires, and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened by the dew of heaven, he is endued with the power at one watering-place to lay in a store, with which he

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\* Of this insect, which belongs to the Diptera, the author has given a figure in the appendix, where it is called *Tsaltfalya*, or the Humming Fly; the Greeks knew a similar insect by the name of *Ocstros*, mentioned by Homer; the Latins called it *Asylus*, described by Virgil.

supplies himself for thirty days to come. To contain this enormous quantity of fluid, Nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach with the same effect as if he then drew it from a spring, and with this he travels, patiently and vigorously, all day long, carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never-cooling sands. Though his size is immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet still he is not capable to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for, when once attacked by this fly, his body, head, and legs break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature.

‘ Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

‘ All the inhabitants of the sea-coast of Melinda, down to Cape Gardesfan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are once a-year obliged to change their abode, and seek protection in the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in their way, capable of spoiling them of half their substance; and this is now actually the case, as we shall see when we come to speak of Sennaar.

‘ Of all those that have written upon these countries, the prophet Isaiah alone has given an account of this animal, and the manner of its operation. Isa. vii. ch. 18. and 19. ver. “ And it shall come to pass, in that day, that the Lord shall *bis* for the fly that is in the uttermost part of the rivers of Egypt,”—“ And they shall come, and shall rest all of them in the desolate vallies \*, and in the holes of the rocks, and upon all thorns, and upon all bushes.”

‘ The mountains that I have already spoken of, as running through the country of the Shepherds, divide the seasons by a line drawn along their summit, so exactly, that, while the eastern side, towards the Red Sea, is deluged with rain for the six months that

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\* \* That is, they shall cut off from the cattle their usual retreat to the desert, by taking possession of those places, and meeting them there where ordinarily they never come, and which therefore are the refuge of the cattle.



constitute our *winter* in Europe, the western side towards Atbara enjoys a perpetual sun, and active vegetation. Again, the six months, when it is our *summer* in Europe, Atbara, or the western side of these mountains, is constantly covered with clouds and rain, while, for the same time, the shepherd on the eastern side, towards the Red Sea, feeds his flocks in the most exuberant foliage and luxuriant verdure, enjoying the fair weather, free from the fly or any other molestation. These great advantages have very naturally occasioned these countries of Atbara and Beja to be the principal residence of the shepherd and his cattle, and have entailed upon him the necessity of a perpetual change of places. Yet so little is this inconvenience, so short the peregrination, that, from the rain on the west side, a man, in the space of four hours, will change to the opposite season, and find himself in sun-shine to the eastward.'

At a time when the opinions of men differ so widely, though perhaps accountably enough, concerning a question which has interested the legislature, we mean the slave trade, we cannot resist the temptation of separately transcribing the author's opinion of it, though closely connected with the former passage: an opinion, we confess, not convincing to us, but notwithstanding founded on principles equally disinterested and humane. P 391.

'When Carthage was built, the carriage of this commercial city fell into the hands of Lehabim, or Lubim, the Libyan peasants, and became a great accession to the trade, power, and number of the shepherds. In countries to which there was no access by shipping, the end of navigation was nearly answered by the immense increase of camels; and this trade, we find, was carried on in the very earliest ages on the Arabian side, by the Ishmaelite merchants trading to Palestine and Syria, from the south end of the peninsula, with camels. This we learn particularly from Genesis, they brought myrrh and spices, or pepper, and sold them for silver; they had also balm, or balsam, but this it seems, in those days, they brought from Gilead.

'We are sorry, in reading this curious anecdote preserved to us in scripture, to find, in those early ages of the India trade, that another species of commerce was closely connected with it, which modern philanthropy has branded as the disgrace of human nature. It is plain, from the passage, the commerce of selling men was then universally established. Joseph \* is bought as readily, and sold as currently immediately after, as any ox or camel could be at this day. Three nations, Javan, Tubal, and Meshech †, are mentioned as having their principal trade at Tyre in the selling of men; and, as late as St. John's time ‡, this is mentioned as a principal part of the trade of Babylon; notwithstanding which, no prohibition from God, or censure from the prophets, have ever stigmatized it either as irreligious or immoral; on the contrary, it is always spoken of as favourably as any species of commerce what-

\* Gen. chap. xxxvii. ver. 25. 28.

† Ezek. chap. xxvii. ver. 13.

‡ Rev. chap. xviii. ver. 13.



ever. For this, and many other reasons which I could mention, I cannot think, that purchasing slaves is, in itself, either cruel or unnatural. To purchase any living creature to abuse it afterwards, is certainly both base and criminal; and the crime becomes still of a deeper dye, when our fellow-creatures come to be the sufferers. But, although this is an abuse which accidentally follows the trade, it is no necessary part of the trade itself; and it is against this abuse the wisdom of the legislature should be directed, not against the trade itself.

\* On the eastern side of the peninsula of Africa, many thousand slaves are sold to Asia, perfectly in the same manner as those on the west side are sent to the West Indies; but no one, that ever I heard, has as yet opened his mouth against the sale of Africans to the East Indies; and yet there is an aggravation in this last sale of slaves that should touch us much more than the other, where no such additional grievance can be pretended. The slaves sold into Asia are most of them Christians; they are sold to Mahometans, and, with their liberty, they are certainly deprived of their religion likewise. But the treatment of the Asiatics being much more humane than what the Africans, sold to the West Indies, meet with, no clamour has yet been raised against this commerce in Asia, because its only bad consequence is apostacy; a proof to me that religion has no part in the present dispute, or, as I have said, it is the abuse that accidentally follows the purchasing of slaves, not the trade itself, that should be considered as the grievance.

\* It is plain from all history, that two abominable practices, the one the eating of men, the other of sacrificing them to the devil, prevailed all over Africa. The India trade, as we have seen in very early ages, first established the buying and selling of slaves; since that time, the eating of men, or sacrificing them, has so greatly decreased on the eastern side of the peninsula, that now we scarcely hear of an instance of either of these that can be properly vouched. On the western part, towards the Atlantic Ocean, where the sale of slaves began a considerable time later, after the discovery of America and the West Indies, both of these horrid practices are, as it were, general, though, I am told, less so to the northward since that event.

\* There is still alive a man of the name of Matthews, who was present at one of those bloody banquets, on the west of Africa, to the northward of Senega. It is probable the continuation of the slave-trade would have abolished these, in time, on the west side also. \* Many other reasons could be alledged, did my plan permit it. But I shall content myself at present, with saying, that I very much fear that a relaxation and effeminacy of manners, rather than genuine tenderness of heart, has been the cause of this violent paroxysm of philanthropy, and of some other measures adopted of late to the discouragement of discipline, which I do not doubt will soon be felt to contribute their mite to the decay both of trade and navigation that will necessarily follow.'

Passing over a number of curious particulars concerning the seven nations that people Abyssinia, specimens of whose languages are exhibited, we come to chap. III. which treats of the origin  
of

of characters or letters, states the Ethiopic as the first, and shows how and why the Hebrew letter was formed.

The author enters here into a discussion of the meaning of hieroglyphics, which he considers as characters exclusively expressive of astronomical and physical observations, without reference to philosophical and theological doctrines, in short, as ephemerides and almanacks: every word he advances on this subject deserves consideration, but we confine ourselves to the following extract, p. 416:

‘ I shall content myself in this wide field, to fix upon one famous hieroglyphical personage, which is *Tot*, the secretary of Osiris, whose function I shall endeavour to explain; if I fail, I am in good company; I give it only as my opinion, and submit it cheerfully to the correction of others. The word *Tot* is Ethiopic, and there can be little doubt it means the dog-star. It was the name given to the first month of the Egyptian year. The meaning of the name, in the language of the province of Siré, is an *idol*, composed of different heterogeneous pieces; it is found having this signification in many of their books. Thus a naked man is not a *Tot*, but the body of a naked man, with a dog's head, an ass's head, or a serpent instead of a head, is a *Tot*. According to the import of that word, it is, I suppose, an almanack, or section of the phenomena in the heavens which are to happen in the limited time it is made to comprehend, when exposed for the information of the public; and the more extensive its use is intended to be, the greater number of emblems, or signs of observation, it is charged with.

‘ Besides many other emblems or figures, the common *Tot*, I think, has in his hand a cross with a handle, as it is called *Crux Ansata*, which has occasioned great speculation among the decyphers. This cross, fixed to a circle, is supposed to denote the *four elements*, and to be the symbol of the influence the sun has over them. Jamblichus records, that this cross, in the hand of *Tot*, is the name of the *divine Being* that travels through the world. Sezomena thinks it means the *life to come*, the same with the ineffable image of eternity; others, strange difference! say it is the *phallus*, or human genitals, while a later writer maintains it to be the mariner's compass. My opinion, on the contrary is, that, as this figure was exposed to the public for the reason I have mentioned, the *Crux Ansata* in his hand was nothing else but a monogram of his own name *TO*, and *TT* signifying *TOT*, or as we write almanack upon a collection published for the same purpose.

‘ The changing of these emblems, and the multitude of them, produced the necessity of contracting their *size*, and this again a consequential alteration in the original forms; and a stile, or small portable instrument, became all that was necessary for finishing these small *Tots*, instead of a large graver or carving tool, employed in making the large ones. But men, at last, were so much used to the alteration, as to know it better than under its primitive form, and the engraving became what we may call the first elements, or root, in preference to the original.

‘ The reader will see, that in my history of the civil wars in Abyssinia, the king, forced by rebellion to retire to the province of Tigré, and being at Axum, found a stone covered with hieroglyphics, which,

by the many inquiries I made after inscriptions, and some conversations I had had with him, he guessed was of the kind which I wanted. Full of that princely goodness and condescension that he ever honoured me with, throughout my whole stay, he brought it with him when he returned from Tigre, and was restored to his throne at Gondar.

\* It seems to me to be one of those private Tots, or portable almanacks, of the most curious kind. The length of the whole stone is fourteen inches, and six inches broad, upon a base three inches high, projecting from the block itself, and covered with hieroglyphics. A naked figure of a man, near six inches, stands upon two crocodiles, their heads turned different ways, in each of his hands he holds two serpents, and a scorpion, all by the tail, and in the right hand hangs a noose, in which is suspended a ram or goat. On the left hand he holds a lion by the tail. The figure is in great relief; and the head of it with that kind of cap or ornament which is generally painted upon the head of the figure called Isis, but this figure is that of a man. On each side of the whole-length figure, and above it, upon the face of the stone where it projects, are marked a number of hieroglyphics of all kinds. Over this is a very remarkable representation; it is an old head, with very strong features, and a large bushy beard, and upon it a high cap ribbed or striped. This I take to be the Cneph, or Animus Mundi, though Apuleus, with very little probability, says this was made in the likeness of no creature whatever. The back of the stone is divided into eight compartments, from the top to the bottom, and these are filled with hieroglyphics in the last stage, before they took the entire resemblance of letters. Many are perfectly formed; the Crux Ansata appears in one of the compartments, and Tot in another. Upon the edge, just above where it is broken, is 1119, so fair and perfect in form, that it might serve as an example of caligraphy, even in the present times; 45 and 19, and some other arithmetical figures, are found up and down among the hieroglyphics.

\* This I suppose was what formerly the Egyptians called a book, or almanack; a collection of these was probably hung up in some conspicuous place, to inform the public of the state of the heavens, and seasons, and diseases, to be expected in the course of them, as is the case in the English almanacks at this day. Hermes is said to have composed 36,535 books, probably of this sort, or they might contain the correspondent astronomical observations made in a certain time at Meroë, Ophir, Axum, or Thebes communicated to be hung up for the use of the neighbouring cities. Porphyry gives a particular account of the Egyptian almanacks. \* What is comprised in the Egyptian almanacks, says he, contains but a small part of the Hermaic institutions; all that relates to the rising and setting of the moon and planets, and of the stars and their influence, and also some advice upon diseases.

\* It is very remarkable, that, besides my Tot here described, there are five or six, precisely the same in all respects, already in the British Museum; one of them, the largest of the whole, is made of sycamore, the others are of metal. There is another, I am told, in Lord Shelburn's collection; this I never had an opportunity of seeing; but a very principal attention seems to have been paid to make all of them light and portable, and it would seem that by these having been formed so exactly similar, they were the Tots intended to be exposed in different



different cities or places, and were neither more nor less than Egyptian almanacks.'

CHAP. IV. gives some account of the trade-winds, and monsoons—very different in their meaning, and applies it to the voyage to Ophir and Tarshish. Ophir, according to him, is Sofala.

CHAP. V. describes the fluctuating state of the India trade—hurt by military expeditions of the Persians—its revival under the Ptolemies—its decay under the Romans.

Cyrus in this chapter is treated as a weak prince, for having renewed the absurd scheme of Semiramis, to obtain the wealth of India by war, rather than by commerce; of the expedition of his son, we shall extract the following account: p. 450.

'Cambyfes's expedition into Africa is too well known for me to dwell upon it in this place. It hath obtained a celebrity by the absurdity of the project, by the enormous cruelty and havock that attended the course of it, and by the great and very just punishment that closed it in the end. It was one of those many monstrous extravagancies which made up the life of the greatest madman that ever disgraced the annals of antiquity. The basest mind is perhaps the most capable of avarice; and when this passion has taken possession of the human heart, it is strong enough to excite us to undertakings as great as any of those dictated by the noblest of our virtues.

'Cambyfes, amidst the commission of the most horrid excesses during the conquest of Egypt, was informed that, from the south of that country, there was constantly brought a quantity of pure gold, independent of what came from the top of the Arabic Gulf, which was now carried into Assyria, and circulated in the trade of his country. This supply of gold belonged properly and exclusively to Egypt; and a very lucrative, though not very extensive commerce, was, by its means, carried on with India. He found out that the people, possessing these treasures, were called *Macrobii*, which signifies, *long livers*; and that they possessed a country divided from him by lakes, mountains, and deserts. But what still affected him most was, that in his way were a multitude of warlike shepherds, with whom the reader is already sufficiently acquainted.

'Cambyfes, to flatter, and make peace with them, fell furiously upon all the gods and temples in Egypt; he murdered the sacred ox, the apis, destroyed Memphis, and all the public buildings wherever he went. This was a gratification to the shepherds, being equally enemies to those that worshipped beasts, or lived in cities. After this introduction, he concluded peace with them in the most solemn manner, each nation vowing eternal amity with the other. Notwithstanding which, no sooner was he arrived at Thebes (in Egypt) than he detached a large army to plunder the Temple of Jupiter Ammon, the greatest object of the worship of these shepherds; which army utterly perished without a man remaining, covered, as I suppose, by the moving sands. He then began his march against the *Macrobii*, keeping close to the Nile. The country there being too high to receive any benefit from the inundation of the river, produced no corn, so that part of his army died for want of provision.

'Another detachment of his army proceeded to the country of the shepherds, who, indeed, furnished him with food; but, exasperated

at the sacrilege he had committed against their god, they conducted his troops through places where they could procure no water. After suffering all this loss, he was not yet arrived beyond  $24^{\circ}$ , the parallel of Syene. From hence he dispatched ambassadors, or spies, to discover the country before him, finding he could no longer rely upon the shepherds. These found it full of black warlike people, of great size, and prodigious strength of body; active, and continually exercised in hunting the lion, the elephant, and other monstrous beasts which live in these forests.

• The inhabitants so abounded with gold, that the most common utensils and instruments were made of that metal, whilst, at the same time, they were utter strangers to bread of any kind whatever; and, not only so, but their country was, by its nature, incapable of producing any sort of grain from which bread could be made. They subsisted upon raw flesh alone, dried in the sun, especially that of the rhinoceros, the elephant, and giraffa, which they had slain in hunting. On such food they have ever since lived, and live to this day, and on such food I myself have lived with them; yet still it appears strange, that people confined to this diet, without variety or change, should have it for their characteristic that they were long lived.

• They were not at all alarmed at the arrival of Cambyfes's ambassadors. On the contrary, they treated them as an inferior species of men. Upon asking them about their diet, and hearing it was upon bread, they called it *dung*, I suppose as having the appearance of that bread which I have seen the miserable Agows, their neighbours, make from seeds of bastard rye, which they collect in their fields under the burning rays of the sun. They laughed at Cambyfes's requisition of submitting to him, and did not conceal their contempt of his idea of bringing an army thither.

They treated ironically his hopes of conquest, even supposing all difficulties of the desert overcome, and his army ready to enter their country, and counseled him to return while he was well, at least for a time, till he should produce a man of his army that could bend the bow that they then sent him; in which case, he might continue to advance, and have hope of conquest.—The reason of their reference to the bow will be seen afterwards. I mention these circumstances of the quantity of gold, the hunting of elephants, their living upon the raw flesh, and, above all, the circumstances of the bow, as things which I myself can testify to have met with among this very people. It is, indeed, highly satisfactory in traveling, to be able to explain truths which, from a want of knowledge of the country alone, have been treated as falsehoods, and placed to the discredit of historians.

• The Persians were all famous archers. The mortification, therefore, they experienced, by receiving the bow they could not bend, was a very sensible one, though the narrative of the quantity of gold the messengers had seen made a much greater impression upon Cambyfes. To procure this treasure was, however, impracticable, as he had no provision, nor was there any in the way of his march. His army, therefore, wasted daily by death and dispersion; and he had the mortification to be obliged to retreat into Egypt, after part of his troops had been reduced to the necessity of eating each other.

CHAP. VI. Queen of Saba visits Jerusalem—Abyssinian tradition concerning her—Supposed founder of that monarchy—Abyssinia embraces the Jewish religion—Jewish hierarchy still retained

retained by the Falafha—Some conjectures concerning their copy of the Old Testament.

'Many,' says Mr. Bruce, p. 472, 'have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

————— *Medis levibusque Sabæis,  
Imperat hic sexus Reginarumque sub armis,  
Barbariæ pars magna jacet.*

CLAUDIAN.

'Her name, the Arabs say, was *Belkis*; the Abyssinians, *Maqueda*. Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. "The Queen of the South (or Saba, or Azab) shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." No other particulars, however, are mentioned about her in scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50° of the Continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country; and the many reasons Pineda gives to shew she was an Arab, more than convince me that she was an Ethiopian or Cushite shepherd.

'A strong objection to her being an Arab, is, that the Sabeans, or Homerites, the people that lived opposite to Azab on the Arabian shore, had kings instead of queens, which latter the shepherds had, and still have. Moreover, the kings of the Homerites were never seen abroad, and were stoned to death if they appeared in public; subjects of this stamp would not very readily suffer their queen to go to Jerusalem, even supposing they had a queen, which they had not.

'Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews. And, in her thanksgiving before Solomon, she alludes to *God's blessing* on the seed of Israel for ever, which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

'She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.



‘ The learning of the East, and of the neighbouring kings that corresponded with each other, especially in Palestine and Syria, consisted chiefly in these: “ And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the Cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.”—“ Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?”

‘ The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon’s works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as scripture has said nothing about it. I suppose, whether true or not, in the circumstances she was, whilst Solomon also, so far from being very nice in his choice, was particularly addicted to Idumeans, and other strange women, he could not more naturally engage himself in any amour than in one with the queen of Saba, with whom he had so long entertained the most lucrative connections, and most perfect friendship, and who, on her part, by so long a journey, had surely made sufficient advances.

‘ The Abyssinians, both Jews and Christians, believe the xlvth psalm to be a prophecy of this queen’s voyage to Jerusalem; that she was attended by a daughter of Hiram’s from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be king over a nation of Gentiles.

‘ To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or supreme judges, three of whom always attend the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or high-priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

‘ By the last act of the queen of Saba’s reign, she settled the mode of succession in her country for the future. First, she enacted,

acted, that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.'

CHAP. VII. treats of the books in use in Abyssinia—Enoch—Does not allow that Abyssinia was converted by the apostles—Ascribes its conversion from Judaism to Christianity to Frumentius.

'The Abyssinians,' says our author, 'have the scriptures entire as we have, and count the same number of books; but they divide them in another manner; and both the Old and New Testament are but in few hands.'

'Many books of the Old Testament are forgot. The Revelation of St. John is a piece of favourite reading amongst them: so is the Song of Solomon with their old priests, but forbidden to the young ones, to the deacons, laymen, and women. They ascribe no mystic meaning to it.'

'After the New Testament, they place the Constitutions of the Apostles, which they call *Synnodos*, which, as far as the cases or doctrines apply, we may say, is the written law of the country. These were translated out of the Arabic. They have next a general liturgy, or book of common prayer, besides several others peculiar to certain festivals, under whose names they go. The next is a very large voluminous book, called *Haimanout Abou*, chiefly a collection from the works of different Greek fathers, treating of, or explaining several heresies, or disputed points of faith, in the ancient Greek church. Translations of the works of St. Athanasius, St. Basil, St. Chrysostome, and St. Cyril, are likewise current among them. The two last I never saw; and only fragments of St. Athanasius, but they are certainly extant.'

'The next is the Synaxar, or the *Flos Sanctorum*, in which the miracles and lives, or lies of their saints, are at large recorded, in four monstrous volumes in folio, stuffed full of fables of the most incredible kind. They have a saint that wrestled with the devil in shape of a serpent nine miles long, threw him from a mountain, and killed him. Another saint who converted the devil, who turned monk, and lived in great holiness for forty years after his conversion, doing penance for having tempted our Saviour upon the mountain: what became of him after they do not say. Again, another saint, that never ate nor drank from his mother's womb, went to Jerusalem, and said mass every day at the holy sepulchre, and came home at night in the shape of a stork. The last I shall mention, was a saint, who, being very sick, and his stomach in disorder, took a longing for partridges; he called upon a brace of them to come to him, and immediately two roasted partridges came flying, and rested upon his plate, to be devoured.

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These stories are circumstantially told and vouched by unexceptionable people, and were a grievous stumbling-block to the Jesuits, who could not pretend their own miracles were either better established, or more worthy of belief.

There are other books of less size and consequence, particularly the *Organon Denghel*, or the Virgin Mary's Musical Instrument, composed by Abba George about the year 1440, much valued for the purity of its language, though he himself was an Armenian. The last of this Ethiopic library is the book of Enoch. Upon hearing this book first mentioned, many literati in Europe had a wonderful desire to see it, thinking that, no doubt, many secrets and unknown histories might be drawn from it. Upon this some impostor, getting an Ethiopic book into his hands, wrote for the title, *The Prophecies of Enoch*, upon the front page of it. M. Pierisc no sooner heard of it than he purchased it of the impostor, for a considerable sum of money: being placed afterwards in Cardinal Mazarine's library, where Mr. Ludolf had access to it, he found it was a Gnostic book upon mysteries in heaven and earth, but which mentioned not a word of Enoch, or his prophecy, from beginning to end; and, from this disappointment, he takes upon him to deny the existence of any such book any where else. This, however, is a mistake; for, as a public return for the many obligations I had received from every rank of that most humane, polite, and scientific nation, and more especially from the sovereign Louis XV. I gave to his cabinet a part of every thing curious I had collected abroad; which was received with that degree of consideration and attention that cannot fail to determine every traveller of a liberal mind to follow my example.

Amongst the articles I consigned to the library at Paris, was a very beautiful and magnificent copy of the prophecies of Enoch, in large quarto; another is amongst the books of scripture which I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian canon; and a third copy I have presented to the Bodleian library at Oxford, by the hands of Dr. Douglas the bishop of Carlisle. The more ancient history of that book is well known. The church at first looked upon it as apocryphal; and as it was quoted in the book of Jude, the same suspicion fell upon that book also. For this reason, the council of Nice threw the epistle of Jude out of the canon, but the council of Trent arguing better, replaced the apostle in the canon as before.

Here we may observe by the way, that Jude's appealing to the apocryphal books did by no means import, that either he believed or warranted the truth of them. But it was an argument, *a fortiori*, which our Saviour himself often makes use of, and amounts to no more than this, You, says he to the Jews, deny certain facts, which must be from prejudice, because you have them allowed in your own books, and believe them there. And a very strong and fair way of arguing it is, but this is by no means any allowance that they are true. In the same manner, You, says Jude, do not believe the coming of Christ and a latter judgment; yet your ancient Enoch, whom you suppose was the seventh



seventh from Adam; tells you this plainly, and in so many words, long ago. And indeed the quotation is, word for word the same, in the second chapter of the book.

'All that is material to say further concerning the book of Enoch is, that it is a Gnostic book, containing the age of the Emims, Anakims, and Egregores, supposed descendents of the sons of God, when they fell in love with the daughters of men, and had sons who were giants. These giants do not seem to have been so charitable to the sons and daughters of men, as their fathers had been. For, first, they began to eat all the beasts of the earth, they then fell upon the birds and fishes, and ate them also; their hunger being not yet satisfied, they ate all the corn, all men's labour, all the trees and bushes, and, not content yet, they fell to eating the men themselves. The men (like our modern sailors with the savages) were not afraid of dying, but very much so of being eaten after death. At length they cry to God against the wrongs the giants had done them, and God sends a flood which drowns both them and the giants.

'Such is the reparation which this ingenious author has thought proper to attribute to Providence, in answer to the first, and the best-founded complaints that were made to him by man. I think this exhausts about four or five of the first chapters. It is not the fourth part of the book; but my curiosity led me no further. The catastrophe of the giants, and the justice of the catastrophe, had fully satisfied me.

'I cannot but recollect, that when it was known in England that I had presented this book to the library of the king of France, without staying a few days, to give me time to reach London, when our learned countrymen might have had an opportunity of perusing at leisure another copy of this book, Doctor Woide set out for Paris, with letters from the secretary of state to Lord Stormont, ambassador at that court, desiring him to assist the doctor in procuring access to my present, by permission from his Most Christian majesty. This he accordingly obtained, and a translation of the work was brought over; but, I know not why, it has no where appeared. I fancy Dr. Woide was not much more pleased with the conduct of the giants than I was.'

CHAP. VIII. War of the elephant—First appearance of the small-pox—Jews persecute the Christians in Arabia—Defeated by the Abyssinians—Mahomet pretends a divine mission—Opinion concerning the Koran—Revolution under Judith, queen of the Falasha or Abyssinian Jews—Restoration of the line of Solomon from Shoa.

So far the first volume; with the second commence the less apocryphal annals of Abyssinia, which we shall analyze in our next number.

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ART. VI. *An Introduction to the Practice of Midwifery*. By Thomas Denman, M. D. Vol. I. 8vo. 416 p. Pr. 6s. in boards. Johnson. 1788.

DR. DENMAN first published in a small octavo volume his *Introduction to the Practice of Midwifery*, and at various times he

he had given to his pupils short essays on floodings—on preternatural labours—on difficult labours—on the use of instruments—on puerperal fever, and on every subject that could be thought of importance in practice. The Introduction is now republished, and the detached essays will form the second volume of the present work.

This is the common progress in all the departments of medical science, that at first there are but few resources, the practice is simple and defective, the means of assistance are by no means proportioned to the variety of cases.—Soon the resources are enlarged, medicines, instruments and operations are proposed, and often the variety of invention is so great, that physicians, in their rage for improvement, pass beyond the point, and in this artificial practice there is less danger from the unassisted weakness of nature, than from the superfluous refinements of art. When the enthusiasm of invention has subsided, and when sedate by use, they sit down to examine calmly the merits of each invention, it is often found that many operations are superfluous, many are hurtful, a few only are retained, the art is restored almost to its primitive and simple state. This is the last degree of improvement, when being possessed of many resources, a few are chosen, which are in variety proportioned to the occasions, and which are fully proved by long use and practice. These remarks are applied to midwifery with great effect; for in this branch the wildest excesses have prevailed among the older inventors of instruments and operations, and the most complete reformation has been achieved by the modern teachers, who have been chiefly employed in moderating that restless propensity to unnecessary operations, and in restoring a natural and simple plan of practice.

Without any invidious comparison we may say with our author, 'that in France the practice of midwifery is more artificial, and there is in that, as in other countries on the continent, a very reprehensible fondness for instruments and operations.' In our country the same fondness prevailed within these few years. It is most conspicuous in the works of Dr. Smellie; yet his book is still respected as a book of instruction for young men. While his directions for operations are copied in every text book of the present day, this fatal fondness for operations is by repetition enforced, all his errors are left uncorrected, and we have reason to wish anxiously for a new system of midwifery, calculated to represent and to enforce the chaste and simple practice. Without this view we could not have proved the true value of Dr. Denman's labours. We have seen him anxious to discharge the duties of a teacher, and careful lest the rules of practice should be forgotten entirely, or but imperfectly remembered; and he now fulfils his duty to  
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the public at large in collecting these detached rules of practice into a more correct and regular form.

We have always regarded his *Introduction* as a very useful and elegant compendium, original in many parts, and correct throughout; we have considered his aphorisms and essays as a neat abstract of improved practice; we respect the whole as the production of a 'mind composed and finely turned for observation;' we can recommend it with confidence as a most excellent little system of improved and simple practice, where the modest and unassuming character of the author appears at every turn, and must conciliate at once the esteem and confidence of every reader.

The preface to the work is a short history of medicine at large, and of this individual branch. The author has chosen to display chiefly the first dawnings of science in our country. After showing the progress of science from Egypt to Greece, and from Greece to Rome, the division and final overthrow of the Roman empire, and the taking of Constantinople and Alexandria by the eastern nations, he gives the common history of the progress of learning towards the west, of the invention of printing, and of the universal diffusion of knowledge which immediately ensued, he seems chiefly anxious to prove that England had an early share; and by bringing to light some books hitherto not observed, or very little known, and by slight sketches of Bacon, Harvey, Sydenham, Glisson, Willis, Mayow, Lower, Grew, Morton, and Cowper, he has fully proved, 'that the physicians of this country were indefatigable in the acquisition and improvement of science; and that they were not only acquainted with the general knowledge of the Greeks, Romans, Arabians, Italians, and French, but that they might fairly be put in competition with those of any other nation, if they did not precede them.'

He concludes the history of general knowledge to attend to the history of his own art, of which he takes a view so very narrow and confined, that we cannot conceal our disappointment in the design rather than the execution. He brings to light a few authors who might have slept in their original obscurity, whose works have never been known till now, and will never be sought for in future. The last author he mentions is Sir Fielding Ould; he therefore stops exactly where science begins, for in the authors he names we cannot discover even the rudiments of science; they were either popular books for the use of the vulgar, or plain directions by professional men, where even the least show of science was not assumed.

Ould, Burton, and most of all Dr. Smellie, were the first who tried to describe the pelvis, and to understand or explain the mechanism of the parts; till then the mechanism of labour was no object of care, and for many years after, its use was not fully



fully conceived. Smellie first described the pelvis and child's head, demonstrated the importance of mechanical knowledge, and understood the superiority of the forceps. He first marked the progress of the head through the bones, and its direction at various points. He first taught the true use of the forceps, and confined the operation of the crotchet to its proper case, *distortion* of the pelvis. He did indeed, like every improver, strain the point, and from his mechanical notions schemed operations in the clouds, and explained them by engravings, which were impossible in practice, and which must have been fatal wherever they were attempted. Still he may be regarded as the accoucheur who first laid down the principles of his profession, and who, by founding the principles on mechanical laws, formed that branch into a science; which had been only an art, conducted not by principles, but by rules.—We are sure our author will gladly subscribe to these remarks. Had he begun his history from this point; had he given us a history of *inventions*, rather than a list of authors; had he separated the pretensions of many from the real improvements of a few, he would have been able to have concluded his history with a satisfactory review of the present improved practice, and to have given a most advantageous contrast of the rude attempts of the old surgeons, and the vast superiority of the *modern art*. This would have been of great service; for though the student may by an elementary book be qualified for practice, he is not prepared for study; he may understand the modern art in its present simple improved estate, but he will not have learning enough in the history of the science to understand the older authors, to read their works without imbibing their opinions, to use their cases and facts without following their practice, or to read of their numerous operations without incurring some danger of forsaking that correct and simple view in which he had been once instructed by his teachers. There is no other alternative than this; the teacher must give such a history as will prevent the influence of ancient authors, or he must forbid study, and trust only to his own instructions. We are sorry this advice has come too late. Dr. Denman says, that since 'English physicians were possessed of all the foreign books, any gentleman has an opportunity of forming his own opinion of their respective merits:' but we could have told Dr. Denman that no person is well qualified to form a judgment, nor so much bound in duty to perform that service, as one who has made midwifery the study of his life, who has improved his acquired knowledge by a long course of teaching and practice: we might have added, that in this elementary work he writes for those who cannot be so ripe in study as to form a judgment of books. But Dr. Denman has chosen his plan, and was entitled to choose

choose it: his labours may be useful to those who take a wider range: we are hardly entitled to say what he might have done; we shall proceed in our proper office of observing how much he has really performed.

The first chapter contains a description of the bones of the pelvis and the mechanism of labour, displayed by comparing the dimension and form of the child's head with the openings of the well-formed and of the distorted pelvis. Though Dr. Denman seems hurt by the excess to which some have carried their mechanical ideas; although he seems jealous of that spirit of invention and continual propensity to operation which such reasonings have tended to introduce and support; although he seems, upon the whole, averse to mechanical principles, yet he gives them their due degree of weight and importance. He has seen that though less useful in practice, these doctrines are necessary in teaching; that to show the impropriety of certain operations, the true mechanism must be proved; that though the demonstration is useless in natural labour, it is 'the foundation of good practice in cases of danger;' and that there is such a variety in the form of the pelvis, in the dimensions, structure, and flexibility of the child's head, in the perseverance or force of the propelling power, as must induce us to wait to the last moment of the patient's strength, and refrain from instruments and operations so long as there is the most distant prospect of a natural, though tedious, labour. As nothing of the mechanism of labour can be peculiar or new, we shall transcribe our author's remarks on the separation of the bones of the pelvis, or rather on the consequences of that separation, on the position of the pelvis, &c.

SECT. IV. 'An inquiry into the manner in which the bones of the pelvis may re-unite when they have been separated seems necessary, as the treatment to be enjoined, and the prospect of success, will be regulated by the idea we entertain of the state of the parts when separated.

'When the connexion of the bones of the pelvis has either been impaired or destroyed, it is probable that a confirmation or re-union takes place by a restoration of the original mode; by a callus, as in the case of a fractured bone; or by ankylosis.

'It is also possible for them to remain in a separated state; and that an articulation should be formed by the ends of each bone, at the symphysis of the ossa pubis, and at the junction of the ossa inominata with the sacrum; of which, by the favour of Mr. Cline, I have seen an instance in the dead body, and have had reason to suspect the same accident in the living.

'In all the lower degrees of imperfection in the union of these parts, it is reasonable to conclude that the former mode is restored soon after delivery; for the complaints which women make of pain and weakness in these parts are almost always relieved before their month of confinement is concluded; but, should they continue a longer time, it appears that the greatest benefit will be derived from rest and an horizontal position,

sition, which will lessen the present inconveniences, and favour the action of the parts, by which their infirmity must be repaired.

‘ But, if the complaint is in an increased degree, and the health of the patient likewise affected, a longer time will be required for the recovery of the part; which may be forwarded by such means as invigorate the constitution, such applications as quicken the action of the parts, or by mechanical support.

‘ Should the injury be too great to allow of the restoration of the original mode of union, of which we are to judge by the consequent impotence to move, a much longer time will be required for the formation of a callus, if that is ever done, but as a previous step to an anchylosis; which has been observed by anatomists to take place at the junction of the ossa innominata with the sacrum, not unfrequently, but never or very seldom at the symphysis of the ossa pubis. Under such circumstances, unless by an amendment of the general health, little good is to be expected from medicine, the process which the parts must undergo being an operation of the constitution, which it will not be in our power to control. In the first case related a variety of applications were tried, from the most emollient to those which are active and stimulating; but from cold bathing only did she receive any real advantage. The patient was also very much assisted by the use of a swathe, or broad belt, made of soft leather, quilted, and buckled with such firmness over the lower part of the body as to lessen, if not prevent, the motion of the bones; and this was restrained in its situation by a bandage passed between the legs, from the hind to the fore part of the belt.

‘ In that unfortunate situation, in which a joint is formed between the separated surfaces of the bones, all hopes of the recovery of the patient to her former abilities may be given up; and what remains to be done for her relief will be by the use of a belt, or a similar contrivance, to substitute as much artificial firmness as we can, for the natural which is lost. In the case in which I suspected this event to have happened, the life of the patient was truly miserable; but I presume that such very rarely occur, having been lately informed of another person, who, after a confinement of eight years to her bed, in consequence of the separation of the bones at the time of labour, was restored to the full and perfect use of her inferior extremities.’

Sect. V. ‘ There is a wonderful variety in the position of the pelvis in the different classes of animals, as it relates to that of the body in general; and their powers and properties very much depend upon this circumstance. But, with a view to this subject, they may be divided into three kinds; the strong, the swift, and the mixed.

‘ In those animals which possess the greatest share of strength the position of the pelvis is nearly perpendicular, and the two apertures of the cavity horizontal.

‘ In those which are distinguished by their speed or agility the position of the pelvis is horizontal, and the two apertures nearly perpendicular.

‘ In mixed animals, or those in which strength and speed are united, the position of the pelvis is neither horizontal or perpendicular, but inclined; so as to partake, by different degrees of inclination, of a certain share of the advantages of either position.

‘ In



\* In the human species, when the position of the body is erect, the pelvis, which is stronger in proportion to their size than in any quadruped, is so placed that a line passing from the third of the lumbar vertebrae will fall nearly upon the superior edge of the symphysis of the ossa pubis; the cavity of the pelvis being projected so far backwards, that the ossa pubis become the part on which the enlarged uterus chiefly rests in the advanced state of pregnancy \*. If then we recollect the smallness of the ossa pubis, the manner in which they are connected, and advert at the same time to the increasing effect, which may be produced by the internal pressure of the weight supported by them, we shall not be surprised at the frequency of the complaints of pain and weakness at the symphysis; especially when the child is large, or the patient under the necessity of standing for a long time. And should there be any degree of weakness, relaxation, or disunion, at the parts where the ossa innominata are joined to the sacrum, similar effects will be produced; and one of these parts can scarcely be affected without an equivalent alteration in the other.

\* The consequences of the separation of the bones of the pelvis, or of their disposition to separate, will be more clearly comprehended if we consider the pelvis as an arch supporting the weight of the superincumbent body. In this view the sacrum may be called the key-stone; the ossa innominata, as far as the acetabula, the pendentives; and the inferior extremities, the piers of the arch.

\* If a greater weight be laid upon an arch than it is able to sustain, one of these consequences will follow; the key-stone will fly, the pendentives will give way, or the piers will yield to the pressure.

\* To prevent the two first accidents, it is usual to lay heavy bodies upon the different parts of the arch, the weight of which must bear a relative proportion to each other, or the contrary effect will be produced; for, if too great weight be laid upon the key-stone, the pendentives will fail; and, if there be too much pressure upon the sides, the key-stone will be forced.

\* When the greatest possible strength is required in an arch, it is usual to make what is called a counter-arch; which is a continuation of the arch till it becomes circular, or of any intended form. This contrivance changes the direction of the weight, before supported at the chord; and part of it will be conducted to the centre of the counter-arch, and borne in what is called the sine of the arch.

\* If the resemblance of the pelvis to an arch can be allowed, we may consider all the fore or lower part of it, between the acetabula, as a counter-arch, which will explain to us the reason of so much stress being made upon the symphysis of the ossa pubis, when there is any increase of the superincumbent weight; or when that part is in a weakened or separated state, as in the second case before described.

\* When that patient laid in an horizontal position she was perfectly easy, there being then no weight upon the pelvis.

\* When she was erect, the weight borne by the symphysis being greater than it could support, she could walk before she could stand; or, if she stood, she was obliged to move her feet alternately as if she

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\* \* This part has been considered as the center of gravity in the human body; but Desaguliers thought it was in the middle space between the sacrum and pubis.

was walking; or she could stand upon one leg better than upon both. By these various movements she took the superincumbent weight from the weakened symphysis and conducted it by one leg, in a straight line, to the ground.

• The fatigue of walking, or of the alternate motion of the feet, being more than she was able to bear, she was obliged to sit. When she first sat in her chair she was upright, resting her elbows upon the arms of the chair; by which means part of her weight was conducted to the chair, not descending to the pelvis. But there being then more weight upon the symphysis than it was able to bear for any long time, and her arms being weary, by putting her hands upon her knees, she took off more of the superincumbent weight, conducting it by her arms immediately to her knees. When she rested her elbows upon her knees the same effect was produced in an increased degree; but, this position becoming painful and tiresome, she had no other resource, and was obliged to return to her bed.

• It cannot escape observation, that this patient instinctively discovered the advantages of the particular attitudes into which she put herself, and by which she obtained ease, as exactly as if she had understood her complaint, and the manner in which I have endeavoured to explain it.

• In the weariness which follows common exercise, when we often change our position, apparently without design, the manner in which ease is procured to any particular part may be readily understood by a more extensive application of the same kind of reasoning.

SECT. VI. • The violence which the connecting parts of the bones undergo, when the head of the child is protruded through the pelvis with extreme difficulty, sometimes occasions an affection of that part of more importance than a separation; because, together with the inconveniencies arising from the separation, the life of the patient is endangered by it. This is the formation of matter on the loosened surfaces of the bones, preceded by great pain, and other symptoms of inflammation: though, in the beginning of the complaint, it is difficult to ascertain whether the connecting parts of the bones, or some contiguous part, be the seat of the disease.

• When suppuration has taken place in consequence of the injury sustained at the junction of the ossa innominata with the sacrum, the abscess has in some cases formed near the part affected, and been cured by common treatment. But in others, when matter has been formed and confined at the symphysis of the ossa pubis, the symptoms of an hectic fever have been produced, and the cause has been discovered after the death of the patient. In others the matter has burst through the capsular ligament of the symphysis at the inferior edge, or perhaps made its way into the bladder; and in others it has insinuated under the periosteum, continuing its course along the pubis till it arrived at the acetabulum. The mischief being thus extended, all the symptoms were aggravated; and, the matter making its way towards the surface, a large abscess has been formed on the inner or fore part of the thigh, or near the hip, and the patients being exhausted by the fever and profuse discharge, have at length yielded to their fate. On the examination of the bodies after death, the track of the matter has been followed from the aperture of the abscess to the symphysis, the cartilages  
of

of which were found to be eroded, the bones carious, and the adjacent parts very much injured or destroyed.

‘ It may, perhaps, be possible to discover, by some particular symptom, when there is in this part a disposition to suppurate; or it may be discovered when suppuration has taken place. In all cases of unusual pain, attended with equivocal symptoms, it will therefore be necessary to examine these parts with great care and attention. For, when there is a disposition to suppurate, by proper means it might be removed; and when matter is formed, if there be a tumefaction at the symphysis, more especially if a fluctuation could be perceived, we might deliberate upon the propriety of making an incision to evacuate the matter; and by such proceeding further bad consequences might be prevented \*.’

We shall transcribe some remarks on the retroversus uteri, which do much honour to the author. The retroversus uteri is such an overturning of the womb, that the fundus occupies the hollow of the sacrum, the orifice is turned towards the symphysis pubis, and, as the accident happens chiefly in the third month of pregnancy, the uterus is so large as to fill the cavity of the pelvis, and to cause a complete obstruction of fæces and urine, and if the obstruction continue, the accident must end in death. This is the nature and tendency of the disease, and the cure is represented by our author in a new and interesting point of view. It is needless to mention that this disease was observed only of late years; that it was discovered by the late Dr. Hunter, explained in a lecture, and engraved for his great work on the Gravid Uterus. But it is only justice to our author to say, that though it was discovered and explained, it was not *understood* by others; that though the relative positions of the bladder and womb were displayed, the effects were not justly conceived; that the returning of the uterus to its proper place by a violent operation, was long thought to be the only chance of safety, and was attempted in various very violent ways; and that in the first case which attracted the public notice the patient died, having her bladder still distended with ten pounds of urine.

‘ The suppression of urine has hitherto been supposed to be the consequence of the retroversion of the uterus, which has been ascribed to various accidental causes. But if we consider the manner in which these parts are connected, and examine the effect produced by the inflation of the bladder in the dead subject, so as to resemble the distension brought on by a suppression of urine in the living, we shall be convinced that the uterus must be elevated before it can be retroverted †. Now, as there appears to be no cause, besides the distension of the bladder, capable of elevating, and at the same time projecting

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\* ‘ See Medical Observations and Inquiries, Vol. II.’

† ‘ By repeated inflations of the bladder, and then pressing out the air in the dead subject, I could give a very good idea of the retroversion



jecting the fundus of the uterus backwards; and as such elevation and projection necessarily follow the distention of the bladder, it is more reasonable to conclude that the suppression of urine precedes the retroversion, if we do not allow it to be a cause without which the retroversion cannot exist. Moreover, if the uterus is in a state which permits it to be retroverted, when the bladder is much distended, a retroversion is a necessary consequence. If a woman, for instance, about the third month of her pregnancy, has a suppression of urine continuing for a certain time, we may be assured that the uterus is retroverted.

It would be vain and absurd to contend for the opinion, that the suppression of urine is the cause of the retroversion of the uterus; for, were it not just, it would be contradicted by daily experience. But the matter no longer rests upon the foundation of opinion or conjecture: for, from the first case in which I thought I had reason to suspect it, I have so constantly observed it, either by the reserve of women of superior rank in life, or by the restraint of those in inferior situations, neglecting or being prevented from attending to the calls of nature, that there does not remain a doubt concerning it. The fact hath also been proved in a variety of cases by practitioners of the first eminence, who have supplied me with the most unquestionable testimonies of its truth; and, in this case, it is a matter of great importance to discover the cause of the disease, as the method of preventing it is thereby immediately pointed out.

But the preceding suppression of urine may be overlooked, as there is not occasion for it to be of long continuance in order to produce its effect; especially in a woman who hath a capacious pelvis, in whom the retroversion of the uterus is most likely to happen. It must also be observed, though the suppression of urine gives to the uterus its first inclination to retrovert, yet the position of the os uteri is such, in the act of retroverting, and the tumour formed by the fundus is sometimes so large, when actually retroverted, as to become, in their turn, causes of the continuance of the suppression of urine.

Should any doubt remain of the cause of the retroversion, it cannot, however, be disputed but that all attempts to restore the uterus to its natural position, before the distention of the bladder is removed, must be fruitless, as the uterus will be borne down by the pressure of the superincumbent bladder. The first step to be taken for the relief of the patient, is to discharge the urine; yet there is always great difficulty in the introduction of the common catheter, because the urethra is elongated, altered in its direction, and pressed against the ossa pubis by the tumour formed by the retroverted uterus. But the inconveniences thence arising may be avoided by the use of the flexible male catheter, slowly conducted. I say slowly, because, whatever catheter is used, the success of the operation, and the ease and safety of the patient, very much depend upon this circumstance; for if we affect to perform it with haste and dexterity, or strive to overcome the difficulty by force, we shall be foiled in the attempt, or it will be scarcely possible to avoid doing injury to the parts. The catheter should not be carried farther into the bladder, when the urine begins to flow, unless

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version of the uterus; and probably, if I could have had an opportunity of making the experiment in a state of pregnancy, I might have succeeded in producing an actual retroversion.

it ceases before the distention is removed ; which, in some cases, happens in such a manner as to give us the idea of a bladder divided into two cavities. External pressure upon the abdomen will also favour the discharge of the urine, after which the patient is sensible of such relief as to conclude that she is wholly freed from her disease. A clyster should then be injected, and repeated if necessary, to remove the faeces which may have been detained in the rectum before or during the continuance of the retroversion.

• But though the distention of the bladder is removed by the discharge of the urine, and all the symptoms occasioned by it relieved, the uterus continues retroverted. It has been said that the state of retroversion was injurious to the uterus itself, and would produce some dangerous disease in the part: it has also been asserted, that if the uterus was permitted to remain in that state, it would be locked in the pelvis by the gradual enlargement of the ovum, in such a manner as to render its reposition impracticable, and the death of the patient an inevitable consequence. On the ground of these opinions we have been taught that it is necessary to make attempts to restore the uterus to its natural situation, with all expedition, when the urine is discharged, and that we are to persevere in these attempts till we succeed. In case of failure, the means we have been advised to pursue, many of which are severe, and some extremely cruel, as well as useless, would best describe the dread of those consequences which have been apprehended from the retroversion.

• For both these consequences there cannot surely be reason to fear. If the uterus be injured, there will be no farther growth of the ovum; and if the ovum should continue to grow, it is the most infallible proof that the uterus has not received any material injury. But it is remarkable that, in the most deplorable cases of the retroversion of the uterus, those which have terminated fatally, the death of the patient has been discovered to be owing to the injury done to the bladder only. It is yet more remarkable, in the multiplicity of cases of this kind which have occurred, many of which have been under the care of practitioners who had no suspicion that the uterus could be retroverted, and who would of course make no attempts to replace it, that there should be so few instances of any injury whatever. Yet every patient under these circumstances must have died, if their safety had depended upon the restoration of the uterus to its proper situation by art; attention having only been paid to the most obvious and urgent symptom, the suppression of urine, and to the removal of the mischief which might thence arise.

• Opinions are often vain and deceitful; but, with respect to the matter now under consideration, they have also been very prejudicial: for it has been proved in a variety of cases, many of which were attended to with particular care by unprejudiced and very capable witnesses, that the uterus may remain in a retroverted state for many days or weeks, without any other detriment than what may be occasioned by the temporary interruption of the discharges by stool or urine. And, contrary to all expectation, it hath been moreover proved, that the uterus, when retroverted, will often be gradually, and sometimes suddenly, restored to its position without any assistance, provided the cause be removed by the occasional use of the catheter. It appears that the enlargement of the uterus, from the increase of the ovum, is so far

from obstructing the ascent of the fundus, that it contributes to promote the effect, the distention of the cervix becoming a balance to counteract the depression of the fundus; for I have found no cases of the retroverted uterus admit of a reposition with such difficulty as in women who were not pregnant.

• Allowing that we have the power of returning the uterus when retroverted to its proper situation; knowing also that it may continue retroverted without any immediate ill consequences; and presuming that it is capable of recovering its situation by the gradual exertion of its own power, at least that such recovery is an event which follows the change which the parts naturally undergo; it is necessary to consider the advantages and disadvantages which may result from our acting according to either intention.

• If the attempt to replace the uterus be instantly made after the urine is discharged, so much force will often be required for the purpose as will, notwithstanding all precaution, give much pain, induce the hazard of injuring the uterus, and often occasion abortion; which, in some instances, is also said to have happened when little force was used, and even when the uterus was actually retroverted. It must likewise be granted that, in some cases, by passing two or more fingers into the vagina, the fundus of the uterus may be raised beyond the projection of the sacrum without much force; though, in others, repeated attempts, with various contrivances, and with the patient at the same time placed in the most favourable positions, have failed to procure success.

• If, on the contrary, we are persuaded that the uterus will sustain no injury by its retroversion, and that there is no danger of its being locked in the pelvis, but that it will be gradually restored to its natural position without assistance, we have then only to guard against those inconveniences which may be occasioned by the distention of, or the pressure made by the bladder and rectum. By the former of these we shall be reduced to the necessity of using the catheter daily or frequently, which is generally done without difficulty, except the first time it is introduced. This operation, it must be acknowledged, is, in all cases, very disagreeable and troublesome to the patient; and, in some situations, the necessity we are under of performing it so often, and for so long a time, is in itself a sufficient reason for our attempting to replace the uterus speedily. But the suppression of urine does not always remain through the continuance of the retroversion of the uterus: for, when the distention of the bladder has been removed for some days, and its power of action restored, the patient will often be able to void her urine without assistance.

• We may then bring the matter to this issue: if the uterus, when retroverted, can be replaced by art, without the exertion of much force, or the risk of mischief, the immediate reposition, though not absolutely necessary, is at all times an event to be wished; as farther apprehension and trouble are prevented, the safety of the patient ensured, and her mind quieted. But, when the uterus cannot be replaced without violence, it seems more justifiable to wait for its return, and to satisfy ourselves with watching and relieving the inconveniences produced by the retroversion. We shall also find that, the longer the attempt to replace the uterus is delayed, the more easy the operation will ultimately be, and the success more certain.



\* To those who have been accustomed to consider the retroversion of the uterus as productive of immediate and urgent danger, it may seem strange to assert that, when the urine is discharged, the patients are often able to return to the common business of life without danger, and with very little trouble, if no essential injury has been done to the bladder by the greatness or long continuance of the distention. I do not mean that they will be as perfectly easy as if the uterus was not retroverted; but the inconveniencies they may suffer will be trifling and of short duration, compared with those which might arise from violent attempts to replace it.

† I shall conclude these remarks with an observation which will appear extraordinary. From the time when the first accounts of the retroversion of the uterus were given in this country, till within these few years, it was esteemed to be a case of great danger, and to require the most delicate management; but, at the present time, no practitioner of credit considers it as a case of any difficulty, or feels any solicitude for the event, provided he be called to the relief of the patient before any mischief is actually done\*.

This was the state of practice from the discovery by Dr. Hunter till Dr. Denman's Observations were first published. The importance, the dangers, and the difficulties of the case were magnified to a great degree. It was universally supposed that unless the womb were reduced, it would so increase in size that no human force could raise it from the pelvis; that, by thus increasing in size, and pressing on all points, the obstruction of feces and urine would become complete, and that death would follow; that reduction, immediately performed, was the only means of safety, and that the reduction should be accomplished by any possible means; and finally, that if reduction failed, the contents of the womb or of the bladder were to be immediately discharged. Some, to perform the reduction of the womb, passed two or three fingers into the vagina, and an equal number into the rectum †. Others used the lever, or a blade similar to the lever, and passed it into the vagina or rectum, as a substitute more powerful than the fingers; or they applied one lever to the orifice of the womb to move it downwards, in order to diminish the *impaction*, and introduced another into the rectum to supply the place of the fingers ‡. Others contrived to procure abortion, by pushing a catheter through the os internum §. Others proposed to puncture the bladder above the pubis, or from the vagina ||. A few declared in favour of the septic symphysis pubis, when other means failed \*\*; and Dr. Hunter gave his countenance to such extravagant fears and such fatal operations, by making it a question of his own, 'whether it were advisable to perforate the womb

\* See Medical Observations and Inquiries, Vol. IV. and subsequent volumes. † Ibid. ‡ See Aitken's Midwifery, p. 248.

§ Ib. || Lynn. See Observations and Inquiries, Vol. IV. p. 392.

\*\* Dr. Parcel. Medical Commentaries.

with a small trocar, or any other proper instrument, in order to discharge the liquor amnii, and thereby render the womb so small and so lax as to admit reduction.' If he who, on other occasions, pleaded the powers of nature, and inculcated the most simple practice, was guilty of such unreasonable fears, and proposed such desperate means—if all these operations be proposed in a text-book of the last year for the instruction of students, surely the profession owes much to our author.

A. A.

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ART. VII. *The Chirurgical Works of Percivall Pott, F. R. S. Surgeon to St. Bartholomew's Hospital. A new Edition, with his last Corrections. To which are added a short Account of the Life of the Author, a Method of curing the Hydrocele by Injection, and occasional Notes and Observations.* By James Earle, Esq; Surgeon Extraordinary to his Majesty's Household, and Surgeon to St. Bartholomew's Hospital. In three Volumes 8vo. 1516 p. and 19 plates. Pr. 1l. 1s. in boards. Johnson, &c. 1790.

WE agree with the Editor of these volumes that a complete and correct edition of Mr. Pott's works cannot fail to be acceptable to the public. Whatever improvements may be introduced hereafter, Mr. Pott's essays will always be valuable as being the result of an extensive practice, and sound judgment. He was no contriver of ingenious speculations or splendid theories, yet the chirurgical world are indebted to him for some of the best parts of modern practice, and for having removed the prejudices of ancient systems.

From Mr. Earle's life of Mr. Pott we shall give the following brief notices. Mr. Pott was born Dec. 26, 1713, in Threadneedle-street; at seven years old, he was sent to a private school at Darne in Kent, where he made considerable proficiency in classical knowledge. In 1729 he was bound apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital, where his opportunities of improvement were many. Very early in life he adopted Lord Bacon's advice to a student, 'to consider one part and one disease at a time,' his advancement in anatomy and surgery must of course have been great.—In 1736, his apprenticeship being finished, he commenced practitioner and lived in Fenchurch-street. In 1744-5 he was elected assistant surgeon, and in 1749 was appointed one of the principal surgeons of St. Bartholomew's hospital. In 1746 he removed to Bow-lane, and married the daughter of Robert Cruttenden, Esq. In 1756 he had the misfortune to suffer a compound fracture of the leg, and it was during the necessary confinement from this accident that he found leisure

to plan and partly execute his *Treatise on Ruptures*. Before this he had written only the *Relation of a curious Case of Tumours*, by which the bones are softened; which was inserted in the *Philos. Transac.* Vol. XLI. Part 2d, and is here reprinted. In 1757 he wrote an *Account of the Hernia Congenita*, which involved him in a dispute concerning priority of invention with Dr. William Hunter. His *Observations on the Fistula Lachrymalis* appeared in 1758. In 1760 he published *On Wounds and Contusions of the Head, &c.* In 1762, *Practical Remarks on the Hydrocele*. In 1764 he was elected F. R. S. when he presented the society with a curious and uncommon *Case of a Hernia of the urinary Bladder*. In 1765 he published *On the Fistula in Ano*. About this time he gave a course of lectures at his house in Watling-street, where he had resided several years. In 1768 he published a new and improved edition of his book on *Injuries of the Head*; accompanied with his *Remarks on Fractures and Dislocations*. In 1769 he bought a house in Lincoln's-inn-fields, where he resided seven years. In 1772 he reprinted his work on the hydrocele, with a new method of *passing the Seton*. In 1775 appeared *Chirurgical Observations relative to the Cataract, the Polypus, &c.* In 1777 he removed to Hanover-square, at which time his practice extended to an amazing degree. In 1779, he published *Remarks on that Kind of Palsy of the Limbs which is frequently found to accompany a particular curvature of the spine*. In 1783 he printed *Farther Remarks on the same Subject*. This was the last of his literary productions. In 1786 he was elected an honorary fellow of the royal college of surgeons, Edinburgh, and received a similar honour soon after from the royal college of surgeons in Ireland. In 1787, he resigned the office of surgeon to St. Bartholomew's hospital, after having served it half a century, 'man and boy,' as he used to say. On Thursday, Dec. 11, 1788, he was seized with the disorder which proved fatal; on the 21st he said, 'My lamp is almost extinguished; I hope it has burned for the benefit of others.'—Next day, he expired. Such are the chronological events of Mr. Pott's life. His character is ably and elegantly drawn by Mr. Earle, but for this we refer the reader to the work itself.

The additions are, in the first place, notes to some of the treatises hitherto published, by the editor of the present edition. These are marked E. to distinguish them from those of the original author. They are replete with utility and sound judgment, and form that very necessary addition to Mr. Pott's works, which he probably would have given himself, had his extensive practice and numerous avocations permitted. In some passages it was necessary to elucidate his meaning, and in others to take notice where he had changed his opinion posterior to the last publication of the several treatises.

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The other additions are two treatises by Mr. Earle, which claim our attention from their connexion and importance. The first is entitled—*Radical Cure of the Hydrocele, by Means of an Injection.*

The object in the cure of hydrocele being to produce an adhesion of the distended vaginal coat of the testis with the gland, or a consolidation of the contiguous parts, so as to annihilate the cavity in which the water is contained, it has always been found necessary to produce this by a certain degree of inflammation. Before Mr. Pott's time this was done by dividing the scrotum and the vaginal coat, or by destroying a part of them by the knife or caustic. Mr. Pott introduced a seton, and the inflammation was effected in a more simple manner; but notwithstanding his improvements on this practice, he was not always able to moderate the degree of inflammation; Mr. Earle proposed to him the method of *injection*, and Mr. Pott approved the idea and would have given it a fair trial, had not death shortened his labours. Mr. Earle's practice will be best understood from his own words:

‘ It is well known that our forefathers made use of injections for the cure of hydroceles, and this method is not now out of practice on the continent; but it is wonderful that a remedy which may be made to answer the intention of exciting inflammation to any degree, and is attended with no inconvenience, present or future, should have fallen almost into total disuse in this country; some of the latter English writers on the hydrocele do not mention it, and if it be noticed by others, it is only to shew their disapprobation of it.

‘ Injections introduced within the tunica vaginalis testis, into the urethra, or into any cavity of the body, natural or formed by disease, are certainly capable of doing mischief; but the mischief must arise from the nature of the injection; if it be violent and irritating, it may produce too great inflammation. It is very probable that the caustic, and highly stimulating ingredients, which have been sometimes injudiciously injected, and confined an unnecessary and unreasonable length of time, have done harm, and have been the cause of bringing injections in general, and for the cure of the hydrocele in particular, into discredit; but it is extremely absurd to infer, from such instances, that all kinds of injection must be pernicious: in the use of them we are not limited to any degree of stimulus. Injections may be found so bland, as not to offend the most sensible membrane or surface in the human body; on the other hand, they may be prepared so corrosive as to inflame, and even to dissolve the most indolent parts; and they may be made to produce any intermediate effect. There is no kind of stimulus which admits of such various modifications.

‘ Another great advantage of injections is, that they apply themselves equally and universally over the whole cavity into which they are thrown, which no solid body can do.

‘As I had frequently succeeded in procuring an adhesion and consolidation of parts in sinuses and other large cavities, by injections of various kinds, without causing great inflammation, and had by those means avoided the necessity of extensive divisions of the skin and integuments, which should be avoided as much as possible in every part, I conceived that the cure of hydroceles might be effected by the same gentle means, without deranging more than is necessary, the œconomy of those tender and sensible organs which are the seat of the disease, and I determined to make the experiment.

‘The injection I employed for this purpose is wine, which I made choice of for several reasons; it had been used with success in France; I had found it answer well in procuring adhesions in other parts: the strength of wine is never so great as to render it an unsafe remedy, and it may be readily lowered according to the different sensibility of the parts. Thus a vinous injection appeared capable of producing all the good effects which could be desired, with scarce a possibility of doing harm. The success which has attended it, has more than answered my expectation; and, from every trial I have made, I have no reason to wish for a different one: the pain which is produced by it is incomparably less than by any other operation: it does nothing more than is intended, and the curative effect, as far as my experiments have gone, is equally certain.’

In support of this practice Mr. Earle gives us sixteen cases, in most of which it certainly appears to have succeeded, and where it failed, no other mode could be substituted with superior advantage.

The second original treatise is *On Hemorrhoidal Excrescences*, and is appended to Mr. Pott’s treatise on the *Fistula in Ano*. After accurately describing this particular kind of excrescence and discriminating it from every other, Mr. Earle prescribes the removal of it by ligature, and gives a few cases in which the operation is explained. It appears that Mr. Pott intended to have written on this subject, had not his engagements denied him leisure.

Prefixed to this edition of Mr. Pott’s works is an engraving of him by Heath from a picture by Sir Joshua Reynolds. The plates of instruments, &c. are executed with accuracy, and a complete index, which the student will find extremely useful, is given at the end of the work.

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ART. VIII. *A Treatise on the Strangles and Fevers of Horses. With a Plate representing a Horse in the Staggers slung.* By Thomas Prosser. 8vo. Pr. 3s. 6d. p. 142. Grant. 1790.

WHAT another treatise on farriery! Mr. Taplin’s success is indeed very encouraging, and will undoubtedly bring many adventurers into the same field, where a plentiful harvest of reputation is so easily reaped. Mr. Prosser, like Mr. Taplin, is also

also a surgeon, and in a previous advertisement he informs us, that 'After a long and extensive experience, he now quits physic to engage in another branch of medicine (farriery) to which he hopes to be able to render some material services.' He tells us likewise in his first page, that 'this treatise is an extract from a larger work, considering the management of horses, under the principal disorders they are liable to; intended to have been published, but retarded in its progress to the public, by illness and other employments of the author.'

In considering the disorders of horses, our author takes the strangles first in order, 'because it is generally the first disorder that happens to horses, and because we look upon it the only innate disorder of this animal.' It has been, he says, compared by writers, to the small-pox. Mr. Prosser thinks it has a greater affinity to the whooping cough, and he apprehends the seeds of it are born with the constitution. He then notices and reprobates Mr. Taplin's theory, of its being produced by an accumulation of impurities imbibed with the food on which colts are suffered to feed; he animadverts also on the opinion delivered by Mr. Merrick on this subject in his Classical Farrier, now publishing, who calls it a quinsy. In the cure of the disease he thinks bleeding efficacious, and quotes Dr. Mead on the Small Pox, and Bracken, in confirmation of his opinion. He also recommends nitrous and antimonial medicines to be given internally, but he forbids the use of purgatives, except in case of costiveness. The rest of the chapter which relates to this subject, contains animadversions and pretty free ones, on Mr. Taplin's doctrines. Our author next enters on the subject of fevers, and at the very outset, we find him again attacking Mr. Taplin, but though many pages are occupied in this manner, we find nothing interesting till he mentions the pulse of horses, on which subject he says, Bartlett, Bracken, and even Clarke, of Edinburgh, have been much mistaken, 'having all of them supposed, that in a horse in health, they are from 36 to 40 beats in a minute.' 'Whereas, he says, by accurately attending to the pulse of horses by stop watches, he is satisfied, that its rate in an healthy state, is from 50 to 52 beats in a minute: if this be true, and it is certainly easily ascertained, it is an important fact. He then considers the use of nitre, and in this Mr. Taplin's opinions still afford him ample room for animadversion. Monf. Solleysell comes in also here for a share of his censure. Under the article of fever, our author considers a disorder, which he says is not sufficiently attended to by farriers and writers on the subject, the inflammation of the brain, which he says is much confounded with the staggers. The first thing requisite in the latter disease, he says, is to *sling* the horse somewhat in the manner they are slung on board ship for exportation; he strongly urges this, and to give



an idea of the apparatus necessary for this purpose, a horse in a sling is exhibited in the frontispiece, but the drawing is a most wretched one, and the scraping still worse—bleeding, purging, nitre, or neutral mixtures, are also recommended—he then slightly notices inflammation of the lungs, of the liver, and in the guts, but the mode of treatment suggested is neither new nor improved. He then again notices the staggers, and mentions the circumstance of goats being kept in stables in London, to preserve the health of horses, and particularly as a prevention of the staggers. Mr. Marshall, the celebrated agricultural writer, from some facts which have come before him, thinks it probable that the influence of the goats is not merely a charm, ‘the staggers, he says, evidently appear to be a nervous disorder; odours, he observes, are found to act beneficially on the human nerves, and possibly he supposes the strong scent of the goat, may have a similar effect on those of the horse.’ Mr. Prosser, however, neither believes the disease to be nervous, nor the presence of the goat to be salutary. From a supposed similarity between the staggers and the murrain, the latter disease is noticed no otherwise than by references and trifling quotations from the authors who have written on the subject, especially the Italian ones, as Micheliotti de morbes boum, Gazola de peste boum, Lancisi, Mazzini, &c. After this follow some observations on the pleurisy, and the whole concludes with miscellaneous observations on the quality of nitre, on the supposed quantity of blood in a horse, and the quantity necessary to be taken away in bleeding a horse, in which he has occasion to renew his remarks on Taplin, Clarke, &c.

From this sketch of Mr. Prosser's performance, the reader will see, that it is principally a critique upon Mr. Taplin's Stable Directory; but though we think that publication very open to attack, yet we cannot consider Mr. Prosser as an able antagonist—as a book in farriery, we wish we could say it contained instruction.

P.

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ART. IX. *Sermons on various Subjects.* By G. Walker, F. R. S. Minister of a Congregation of Protestant Dissenters in Nottingham. 2 Vols. 8vo. p. 849. Pr. 12s. in boards. Johnson, 1790.

THESE sermons are on the following subjects. VOL. I. Self-concealment.—Discontent.—Piety essential to a good Character.—Piety founded in human Nature.—The encouragements of Piety and Virtue.—Disgrace of the Christian Name.—The Resurrection.—The Character of Judas.—The Crime and Punishment of the Jewish Nation. VOL. II. Charity.—Friendship.—Prayer.—The Happiness of being with Christ.—Parental

Parental Duty.—The Revelation of the last Judgment.—Well-doing.—The Duty and Character of a national Soldier. Most of these subjects occupy two discourses, and some three; for the number of sermons in both volumes is thirty-three.

The characteristic merit of Mr. W. as a writer of sermons, is a strength of understanding and plenitude of ideas, that seldom leaves the reader to regret the want of matter, or information, on the respective subjects which he treats. This is, perhaps, the first requisite of good writing; but yet he falls far short of attainable perfection. His composition is often defective, his style is in general rude, and his manner sometimes offensive. In particular, we object to an awkward kind of familiarity, which is inconsistent with the dignity and decorum of the pulpit, and which in the closet appears still more disagreeable. For instance, adverting to some 'who boast themselves, as by way of eminence, to be moral Christians;' Mr. W. exclaims, '*Why! gentlemen, as much morality as you please.*' There are also many uncouth forms of expression, and some grammatical improprieties.

Having frankly stated the imperfections of these volumes, we hasten with pleasure to produce such extracts as will afford our readers an opportunity of judging for themselves. We shall not select sentences that might exhibit mistakes in grammar and defects in style; but a few passages, out of a great number, that will shew the good sense and rational piety of the author.—Vol. I. p. 100.

*On Piety.* 'Piety has the same foundation in human nature with every other virtue; it is of the same character and spirit with those virtuous affections which we all acknowledge, which we all admire, which we all revere; it is in us, if we will look for it; it may be brought forward, if we will cherish it; and it may be weakened, it may be resisted, it may be destroyed, if we will abandon ourselves to those passions and to those temptations which constitute our trial, both as we are related to our Creator and to our fellow-creatures. To sin against piety is the very same crime as to sin against gratitude or love in any of their forms; and, as man admits not, in the sins against man, the false and profligate plea, that we are by nature indisposed to virtue and to goodness, so neither is it to be presumed, that God will remit the crimes against religion, because we are pleased to suppose that we have no inclination to her demands, or no capacity of entering into her spirit.'

*On Happiness.* P. 146. 'To an attentive observer of human life, it will be found, that the government of all mankind is much more a theocracy than is generally imagined: nor is the conclusion to be rejected, because the purposes of divine providence appear to be brought forward by the intervention of secondary causes. If happiness be estimated by sincere and pleasant enjoyment, then it is not only a general, but almost an universal truth, that happiness is a stranger to vice; that, allowing even for the debasement of taste, the vicious do not even know enjoyment. They pursue her, but they find her not; and whether it be that the eagerness

edgerness of their wishes, the intemperance of their expectations, the mismanagement of their minds, the usurpations of a selfish spirit, the want of sympathy with others, or the being generally driven by their passions and by the object of their pursuit into a state of hostility with their fellow-creatures, or lastly their having no resource under disappointment; whether it be that any or all of these causes defeat them of the expected joy, the truth is, that their whole plan is an impotent struggle against human nature and against human life, and therefore against God, the author of both. To speak in plain terms, whoever contemplates human life with attention, finds ample reason to conclude, that, among the sons of vice, among the mere children of this world, neither the great man, nor the rich man, nor the man of pleasure, is by any means a happy man; and yet if, with a mind devoted to this world, happiness be attainable, greatness, and wealth, and pleasure, ought to administer it. Worldly wisdom insults over the timidity, the credulity, the inactivity, the imprudence, which often mark the character of the truly good man; but, with all their insults, he has the blessing which they have sought after; careless of this world, he enjoys it more; every thing is friendly to him; or the good temper, the cheerfulness, the temperance, the government of his mind, converts every thing into a friend, and extracts that pleasure from it, which it was designed to minister, and which virtue knows only to receive.

With the following sensible remarks we must close our extracts.—Vol. II. p. 45.

The confused ideas which are generally entertained of heaven, as if it were a perfect equality both of character and of condition, are among the wildest dreams of man. The character of those personages into whose presence and fellowship we shall be admitted, and the varied character which shall be transplanted from earth, render such notions utterly incredible. They bear no analogy to the ways of divine wisdom here, nor to the ways and dispositions of divine wisdom as intimated to us of hereafter. Every gift of God is varied on this earth; and from this diversity of gifts, of talents, and capacities, appears to spring all social union. To give and to receive, to assist and be assisted, to instruct and be instructed, to improve and be improved, is, according to all our notions, of the very essence of society. The most exalted being under God is not degraded by a dependence on good, whether to be imparted to him immediately from the Supreme Hand, or mediately through those instruments whom the Father of all kindness and mercy may have provided; and the most exalted spirit is honoured and blessed in having the capacity of good entrusted to him, in having the subject of good presented to him. God is the only being who has the high prerogative of independence, of a freedom from all want; he alone gives and not receives, unless in the grateful and dutiful returns of his *beneficiaries*, unless in the reflected happiness of the wide blessings which he diffuses.—Neither is it possible to conceive from the varied capacities, attainments, and improvements with which we close our state of probation here, but that all the diversity of character which a propensity to God and goodness admits of, will be found in heaven, and provide an abundant field for all charitable exercise, similar to the walk of the most active and benevolent charity on earth. It would require an absolute re-creation  
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of mind, to effect an equality of capacity, attainment, and improvement in all who shall pass from earth to heaven, which it were strange to suppose; as it would be contrary to that order of progression, to that gradation of being, to that wise and equitable proportion of reward, which appears to enter into the whole plan of providence.

We cannot dismiss the present article without remarking, that the subject of Charity is treated in a very full and masterly manner, in three successive discourses; and that, notwithstanding the imperfections, which critical justice obliged us to mention, we received uncommon pleasure from the perusal of these volumes.

F.

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ART. XI. *The Jewish and Heathen Rejection of the Christian Miracles. A Sermon, preached before the University of Cambridge, on Sunday, March 7, 1790.* By Thomas Edwards, LL. D. 4to. 19 p. Pr. 1s. Cadell. 1790.

THE learned author of this discourse has considerably excited by it the attention of divines, whose curiosity he, no doubt, intended to pique by (shall we say?) the novelty he affects, both of manner and matter. The *foi-disant* historian of the Roman empire is extolled by him with the warmest language of inflated panegyric, whilst his opponents are degraded as unlettered bigots and futile cavillers. That Mr. Gibbon has not been hitherto satisfactorily answered, we are very ready to admit; but we can by no means allow that the language applied to his answerers is either proper or decent; and we cannot forbear adding, that, to us, it appears incompatible with the modesty of a philosopher, the liberality of a scholar, and the urbanity of a gentleman. Let Mr. Gibbon and his opponents both have their due; and if Dr. Edwards intend to eclipse them both by his own pre-eminent effulgence, so be it; but, till his intention be realized, other language we think would be more proper.

The doctor states, that ‘the essential interests of our holy religion, and the credit and character of the clerical profession, most importunately demand such a compleat refutation of our inveterate enemy, as may defeat his purposes, repress his confidence, and silence his reproaches:’ with a view to which, ‘he ventures in this discourse to point out to the most deliberate attention of any learned and judicious writer, who may be inclined to undertake such a necessary work, two important articles, which appear to require a more accurate discussion than they have hitherto obtained.’ Of these articles, the former refers to the indifference with which the contemporaries of Moses and Joshua beheld the most amazing miracles, and Mr. Gibbon’s observations on the fact; the latter, to the indifference of the Pagan and philosophic world to the miracles wrought in favour of Christianity. To solve the first question,  
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the doctor *seems* disposed to yield somewhat of the authenticity of the historical part of the Pentateuch; but how the second is to be explained, our author vouchsafes not at present to hint. To a simple-minded critic, there is a previous question of more importance than both, which is, Can the reality of the miracles in either case be proved? for, if it can, the subordinate inquiries are of but little importance any further than by giving scope for logical *push-pin*.

In the last page of this discourse the learned author announces it to be an introduction only to some others, of which the following is the plan in his own words.

'I have now delivered what I intended to advance on these two interesting topics. But it will be proper to mention that, though they constitute of themselves an entire subject, yet they are only a part of a more extensive plan: reflections on two other important articles, the inspiration of the New Testament, and the abolition of the Jewish ritual, will furnish materials for my *next* discourse: and as the precept in the text may very rationally be extended not only to the proofs, but to the doctrines of christianity, a *third* will be employed in considering, what are the best methods of ascertaining these doctrines, and of preserving them unfulled by human corruptions: the series will be concluded with the dissertation abovementioned concerning the authenticity of the historical parts of the Pentateuch.'

L.

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ART. XI. *A Farewell Sermon preached in the Parish Church of St. Martin, Birmingham, Decem. 13, 1789.* By J. Clutton, M. A. &c. Published by request. 8vo. 25 pages. pr. 1s. Birm. Pearson. London, Baldwin, 1790.

FAREWELL discourses are in general more indebted for their publication to the affection felt by the audience for the preachers, than to their possession of any great intrinsic excellence. Such a request is, however, a pleasing testimonial, if not of the abilities of the preacher, at least of the worth of the man. Mr. Clutton concludes by exhorting his hearers to charity, and forbearance towards their neighbours who sit in darkness.

D.

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ART. XII. *A Key to the Old Testament and Apocrypha: in which is given an Account of their several Books, their Contents, and Authors, and of the Times in which they were respectively written.* By the Rev. Robert Gray, A. M. late of St. Mary Hall, Oxford. 8vo. 643 p. pr. 7s. 6d. in boards. Rivingtons, 1790.

THE general idea of this publication was suggested to the author by the Bishop of Dromore's Key to the New Testament, but from the different character of the books of the Old, Mr. Gray has not only been induced to adopt a more diffuse

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and discursive method, but endeavoured to exhibit in one point of view the probable date of each book, the character and design of its author, and the proofs of, or objections to, its inspiration. As a plan of this sort must necessarily involve in it a variety of incidental discussions, these have been studiously compressed, but at the same time references to the best authorities are added, with brief observations upon them.

Of his performance the author (who uniformly styles himself the *editor*) speaks in the following terms: pref. p. 7.

'The whole design of the editor has been to assist the reader to form a just idea of the Old Testament, and of those uninspired books which were written under the first dispensation, and to furnish him with such introductory intelligence, as may enable him to read them with pleasure and advantage. He lays claim to no praise, but that of having brought into a regular form such information as he could collect from various works. He acknowledges in the most unrestrained terms, to have borrowed from all authors of established reputation, such materials as he could find, after having deliberately considered and impartially collated their accounts. He has appropriated such obvious information as was to be collected from those writers who are universally known to have treated on the sacred books, and he has endeavoured farther to enrich and substantiate his accounts by diligent and extensive research. He has not wished to conceal the sources from which he has drawn his information, nor has he scrupled in some minute instances to employ the words of those writers from whom he has borrowed. He has often produced numerous authorities, not for ostentation, but to confirm interesting particulars, and to assist those who may be inclined to investigate facts, or to pursue the subject under consideration. In important and controverted points, he has industriously consulted the authorities on which his assertions rest, but in matters of little moment, and where there could be no reason to suspect misrepresentation, he has sometimes taken up with cited references. He has adopted that plan which he thought would render his book most generally useful; and presumes, that the unformed may find it an instructive, and the learned a convenient compilation. His wishes will be fully gratified if it should be thought a fit companion for the work in imitation of which it was composed, or in any degree calculated to elucidate the scriptures.'

The preface is followed by an introduction of forty-three pages, in which a general view is given of the canon of the Old Testament, its writers, divisions, and preservation: the Samaritan pentateuch, septuagint, and other versions, particularly those of our own country, with pertinent precautions relative to a new and authoritative translation. A disquisition on the pentateuch opens the work, and to it is annexed a separate account of each book it contains, interspersed with proper remarks, and occasional critiques on particular explanations. To the historical books a general preface is prefixed, which, at the same



same time that it furnishes a synoptical view of what is common to them all, exhibits their several peculiarities, without, however, descending into those discriminations which belong to a distinct discussion of each. Having accumulated such information, and blended with it such notices as relate to the books properly *historical*, as well as to those of *Job*, the *Psalms*, *Proverbs*, *Ecclesiastes*, and *Song of Solomon*, Mr. Gray proceeds to the writings of the prophets, introductory to which he has prefixed an ingenious dissertation, under the title of a *general preface*. Distinguishing, first, what properly are the prophetic books of the Old Testament, and who were properly prophets, he inquires into the nature and character of that inspiration by which the prophets were enabled to communicate divine instructions and predictions. This he apprehends to have consisted rather in illuminating the intellect than inflaming the fancy; and of its reality, those whose minds were thus supernaturally affected, could not have been unconscious. Whatever were the precise limits of this inspiration, he thinks, that its operation consisted in sometimes instructing by immediate revelation, and sometimes directing in the communication of knowledge derived from the ordinary sources. Divine revelations being obtained in various ways, he particularly adverts to them, and after descanting severally on each, proceeds to describe the different modes in which the prophets published their predictions, which leads him expressly to consider their *writings*. Concerning these, he infers in the first place, from the diversity of style, that the inspiration of the prophets consisted rather in a suggestion of the matter than the words of their predictions, except in those instances where communications were made to them in an audible voice, or in terms appropriate to the essential discriminations of the prophecy itself. The next species of inspiration suggested by him is the *typical*, whence he derives, or at least, to which he states as analogous, the *double sense*. In what he considers the *secondary* import of prophecy, he represents the prophets as instructing their countrymen, for the purpose of opening before them an insight into the Messiah's kingdom. After some fanciful remarks on the language of the prophets, and some observations on the metrical nature of their compositions, he concludes this preface with the passage annexed: p. 360.

'The prophets undoubtedly collected their own prophecies into their present form, though the author of the lives of the Prophets, under the name of Dorotheus, affirms in a very groundless assertion that none but David and Daniel did, conceiving that the scribes of the temple received them as they were delivered, without order, but they were indisputably composed and published by those prophets whose names they severally bear. As their genuine productions, they were received into the Jewish canon, and were read in the Jewish synagogues after the persecution of Antiochus Epiphanes,

nes, when the reading of the law was interdicted, and continued so to be, to the days of our Saviour. They are with great propriety received into our churches as illustrating the grand scheme of prophecy, and as replete with the most excellent instruction of every kind. The predictions which they contain, were principally accomplished in the appearance of Christ. Some, however, which referred to the dispersion and subsequent state of the Jews, as well as to the condition of other nations, still continue under our own eyes to be fulfilled, and will gradually receive their final and consummate ratification in the restoration of the Jews, in the universal establishment of Christ's kingdom, and in the second advent of our Lord to "judge the world in righteousness."

The subsequent parts of the Bible and *Apocrypha*\* are treated in the manner already described. In so very useful and well compiled a work as Mr. Gray has here furnished, we are sorry to discover any blemishes; but in this light appear to us those refinements here and there interspersed, which resemble too much Hutchinsonian conceits. The orthographical barbarism of *cotemporary* for *contemporary* we must also point out, and the rather as it seems to be daily gaining ground. The rule in this respect is so obvious, that one would think no scholar could overlook it:—Wherever a compound has *con* for its first syllable, the *n*, when a consonant follows, is always *preserved*, and as *uniformly dropped* when followed by a vowel.

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ART. XIII. *Letters to and from the Rev. Philip Doddridge, D. D. late of Northampton: published from the Originals: with Notes explanatory and biographical.* By Thomas Stedman, M. A. Vicar of St. Chad's. 8vo. 472 p. Price 6s. in boards. Shrewsbury, Eddowes; London, Longman. 1790.

To the publication of these letters the editor was induced by two considerations: one, the hope of assisting, by the sale of them, 'the venerable reliet† of the eminently good Dr. Doddridge,' and the other, 'to serve the cause of truth and virtue, charity and moderation.' Exclusive, however, of the primary inducement, the intrinsic merit of the letters themselves will, we doubt not, secure to their publication a general acceptance. The number to which they amount is a hundred and fifty-three. Of these the *first eight*, addressed to Dr. Dod-

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\* An academical exercise has been communicated to us from Gottingen, under the following title: *Specimen Exercitationum Criticarum in Veteris Testamenti Libros Apocryphos et scriptis patrum et antiquis Versionibus*: by BENEDICT BENDTSEN; which induces us to expect from its learned author a far more accurate edition of these books than has hitherto appeared.

† As this lady died since the letters were printed, the profits will now be transferred to her daughters.

bridge in early life, by Dr. Clark of St. Alban's, his guardian and friend, are equally characteristic of the writer in both capacities, and contain the most unequivocal proofs of his piety, affection and good sense. The next eight between Dr. Doddridge and Mr. Hughes, who was a fellow-student of the doctor, and conspicuous for his amiable disposition and liberal accomplishments, exhibit an advantageous picture of both. The two letters which immediately follow, from Dr. Doddridge to two young ladies, one of whom was suffering under a broken arm, and the other preparing for the Indies, are distinguished for their piety of sentiment. These are succeeded by twenty-four letters, from the Rev. Mr. Barker to a dissenting minister in London, and respectable friend of the doctor. This part of the correspondence throws great light on many characters and concerns, particularly of the dissenters at that time, and are peculiarly interesting to the doctor's friends. In p. 108, mention being made of 'conversions by the doctor from infidelity to the sober belief of the Christian religion,' in immediate connexion with Mr. West's book on the resurrection, and, shortly after, the following passage occurring: 'I cannot forbear to congratulate the *Christian* triumvirate [Gilbert West, Lord Lyttleton, and Dr. D.] at Wickham. I feast on the happy interview, and enjoy, in imagination, the pleasures of the visit. The Lord increase the number of *such* converts, &c.'—We have good ground to presume, that the doctor was instrumental in bringing over to Christianity the illustrious converts he went thither to meet. From another of Mr. Barker's letters, we find a brief account of the scheme then talked of for effecting a comprehension of the dissenters with the church, which originated between Dr. Gooch, when bishop of Norwich, and the late Dr. Chandler. P. 113.

'The utmost I know of that matter is this: Mr. Chandler, while on a visit to his friends at Norwich, happened to hear the bishop deliver a charge to his clergy, which he thought not very candid towards the dissenters.' One expression in it appeared to him invidious, which was, "That the leaders of the rebellion were presbyterians, as appeared by the conduct of those lords in the tower, who, during their imprisonment there, sent for presbyterian confessors." Mr. Chandler, on his return to London, wrote a letter to the bishop, complaining of his charge, and particularly of that expression. His letter was written very handsomely, and it brought a very civil, respectful answer. After the bishop came to town, Mr. Chandler, at his desire, made him a visit; in which they had much discourse; and amongst other things, there was talk of a comprehension. This visit was followed, at Dr. Gooch's desire, with another, when the bishop of Salisbury \* was present;

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• Dr. Sherlock.



who soon discovered his shrewdness, but said, "Our church, Mr. Chandler, consists of three parts, doctrine, discipline, and ceremonies. As to the last, they should be left indifferent, as they are agreed on all hands to be. As to the second, our discipline — —. And as to the first, what is your objection?" Mr. Chandler answered, "Your articles, my lord, must be expressed in scripture words; and the Athanasian creed be discarded." Both the bishops answered, "They wished they were rid of that creed\*, and had no objection to altering the articles into scripture-words." "But what should we do about re-ordination?" To which Mr. Chandler replied, "None of us would renounce his presbyterian ordination; but if their lordships meant only to impose their hands on us, and by that rite recommend us to public service in their society or constitution, that perhaps might be submitted to." The two bishops, at the conclusion of the visit, requested Mr. Chandler to wait on the archbishop†; which he did, and met the bishop of Norwich there by accident. The archbishop received him well; and being told by Dr. Gooch, what Mr. Chandler and he had been talking on, viz. a comprehension, the archbishop said, "A very good thing. He wished it with all his heart, and the rather, because this was a time, which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, learning, and moderation of many dissenters, that this was a proper time to make the attempt." "But, may it please your grace, said Dr. Gooch, Mr. Chandler says, the articles must be altered into the words of scripture. And why not?" replied the archbishop. "It is the impertinences of men, thrusting their own words into articles, instead of the words of God, which have occasioned most of the divisions in the Christian church, from the beginning to this day." The archbishop added, that the bench of bishops seemed to be of his mind; that he should be glad to see Mr. Chandler again, but was then obliged to go to court."

Mr. Barker's letters are followed by *three* from the late Mr. Costard, of Wadham-college, Oxford, which abound with critical observations on difficult passages of scripture, and a poetical fable addressed to a lady. The former respect in particular Isaiah xxxviii. Psalm ix. 6. John i. 10. Gen. iii. 8, &c. Luke ii.—[As to the taxing under Cyrenius, there is a Latin

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\* Bishop Sherlock did not at all approve of the Athanasian Creed.

*British Biography*, vol. ix. p. 301.

† As to the Athanasian Creed (says the present learned dean of Gloucester,) it is really superfluous in our present service; because the very same doctrine is as strongly, though not as scholastically maintained in the Nicene Creed, the Litany, and in many other parts of our public offices: and as the damnatory clauses are seldom rightly understood, and therefore too liable to give offence, it were to be wished that the whole was omitted, &c. See his *Apology for the present Church of England*, page 58.

† Dr. Herring.

treatise just come out, wrote by Mr. Reynolds, one of the canons of the cathedral at Exeter, and fellow of Eton college. It was printed here in 1738, but the publication prevented by accidents for some time. You will see a great deal of curious learning there. He makes Quirinus at the time only censor, and shews several examples of *νεγμενευστος*; used in such sense.] Christmas not the time of Christ's birth. Mich. v. 2. Matt. ii. 6. John i. 16. Matt. iv. To Mr. Costard's letters succeed *eighteen* from Bishop Warburton, which exhibit the bishop in more advantageous points of view than perhaps any other parts of his writing, but still however marking the man. These letters turn on various subjects of criticism, and have respect to several characters and writers of eminence, particularly Pope, Croufaz, Morgan, Chapman, Leland, Middleton, Blackwell, Wake, Sherlock, Lowman, Taylor, Coventry, and Sykes. The bishop frequently adverts in them to the productions of his own pen, as well as those of his correspondents, and in one he particularly communicates the plan of his *Divine Legation*. Respecting the *Free and Candid Disquisitions*, we will cite the following passage.

‘As to the *Disquisitions*, I will only say, that the temper, candour, and charity, with which they are wrote, are very edifying and exemplary. I wish success to them as much as you can do. But I can tell you of certain science, that not the least alteration will be made in the ecclesiastical system. The present ministers (1750) were bred up under, and act entirely on the maxims of the last. And one of the principal of his was *not to stir what is at rest*.’

Dr. Warburton's last letter we cannot but insert.

‘DEAR SIR,

*Prior-Park, Sept. 2, 1751.*

‘YOUR kind letter gave me, and will give Mr. Allen great concern; but for ourselves, not you. Death, whenever it happens, in a life spent like yours, is to be envied, not pitied, and you will have the prayers of your friends, as conquerors have the shouts of the crowd. God preserve you; if he continues you here, to go on in his service; if he takes you to himself, to be crowned with glory.

‘Be assured the memory of our friendship will be as durable as my life. I order an enquiry to be made of your health from time to time: but if you fatigue yourself any more in writing, it will prevent me that satisfaction. I am, dear Sir,

Your most affectionate friend and brother,

W. Warburton.’

The next *three* letters from the late Dr. Miles, are chiefly critical. His character of archbishop Leighton's writings deserves to be transcribed. ‘You mentioned to me archbishop Leighton's works. I bless God I ever met with them. There is a spirit in them I never met with in any human writings, nor can I read many lines in them without being affected:

though you know all his works are imperfect and inaccurate.' A letter from Dr. Pye, on the death of his daughter, presents an amiable sketch of a sensible mind, subdued to acquiescence by the influence of religion. Colonel Gardiner's *three* letters are the effusions of a religious heart, in language like that of the days of Cromwell; and much in the same strain is the *next*, from Dr. Doddridge to a young gentleman, on his recovery from a dangerous illness. *Three* letters from Dr. Leland, author of the Review of the Deistical Writers, follow in order, but have nothing in them particularly important. A letter from Mr. Jones, a clergyman of the established church, affords an admirable picture of the writer as a divine and a Christian. Dr. Jennings's *three* letters respect chiefly the papers left by Dr. Watts; and are succeeded by a letter from the Rev. Robert Blair, a Scottish clergyman, author of the *Grave*: *one* from the late Mr. Farmer, of Walthamstow, and *one* from Dr. Doddridge to Sir J— —, on swearing in conversation. The *three* subsequent letters are from the late Dr. Oliver, of Bath, in the last of which he tells Dr. D. 'your friend Mr. Warburton (afterwards bishop) has got the secretary of the post-office to write to the captain of the packet-boat at Falmouth, that he may give you the best accommodations possible in your voyage' (to Lisbon, where the doctor died.) From the former of the *two* following letters from the late principal Newton, of Hertford-college, Oxford, it appears that Dr. D. was consulted by him in respect to his statutes, and requested to communicate his plan of education from 1729 to 1743. To Dr. Lardner's *three* letters, which are chiefly critical, we can only in general refer. *Four* letters from archbishop Secker occur after these, strikingly characteristic of his grace's manner, and in one of which we find the following passage. 'Your favourable opinion of the church of England gives me no surprise, but much pleasure. And as I agree with you heartily, in wishing, that such things as we think indifferent, and you cannot be brought to think lawful, were *altered*, or LEFT FREE, in *such a manner as that we might all unite*: so I have no reason to believe, that ANY ONE of the BISHOPS wishes otherwise.' *Eleven* letters from Dr. Doddridge to the late Dr. Wood of Norwich, come next, and are chiefly filled with expressions of friendship, notices relative to the state of the dissenting interests at that time, and the progress of the writer's pursuits. These are followed by a letter from Dr. Ascoug, in which a most advantageous representation is given of the docility of the present king, his brothers and sisters, who were just put under the superintendence of the dean, and in behalf of whom he asks Dr. Doddridge's advice. *Two* letters from Dr. Rich. Grey, of Hinton, strongly mark his regard for Dr. D. and his opinion of his literary talents and worth. Between these and *five* letters,



ters, from the late Dr. Hunt of Oxford, is inserted a letter from Dr. Doddridge to a lady, under dejection on account of religion, which is fraught with piety and good sense. Dr. Hunt's letters furnish a pleasing transcript of his mind. We see in them traits of an amiable temper, unaffected piety, and steady patriotism. As a proof of the last, may be mentioned a course of sermons preached by him in opposition to the rebellion of the year 1745. Dr. Hunt mentions also his preparing an edition of *Abdollariph*, and a *History of Egypt*, the fate of which we know not. In the hands of his successor Dr. White, they might be brought forward with advantage. The next are *two* letters from the earl of Halifax, relative to the raising a regiment in Northampton at the time of the rebellion, which bear the fullest testimony to the loyalty of Doddridge. These are followed by *eighteen* others from the late Mr. Neal, which, on the whole, are the best in the present collection. They every where evince the author to be a man of solid sense, firm in his principles, and faithful to his friend. The zeal he manifests for Christianity is rational and manly; and his solicitude to promote, by what he conceived the best means, the end of religion, is every where conspicuous. The *five* letters of Mr. Baker of the R. and A. SS. have nothing which entitles them to particular notice. Mr. West's *seven* letters must give pleasure to every liberal and good mind. They are obviously such as might be looked for from a strenuous advocate, upon conviction, for religion, who, at the same time that he possessed considerable talents, was a polite scholar, amiable, and a man of good breeding. The subsequent letters: *two* from bishop Maddox, *one* from bishop Sherlock, *one* from Dr. Cotton of St. Albans, and *one* from bishop Hildesley, particularly the last, are all to the honour of their respective writers; as also are the *two* from the duchess of Somerset. The concluding one from lord Lyttleton we shall add at length.

DEAR SIR,

Hagley, Oct. 5, 1751.

MY concern was so great on the account I received from the bishop of Worcester of the ill state of your health, that in the midst of my grief for the death of my father, when I had scarce performed my last duties to him, I wrote to you at Bristol; which letter, I find, you never received. Indeed, my dear friend, there are few losses I should more sensibly feel than yours, if it should please God to take you from me; but, I trust, he will be so gracious to your family and your friends, as to prolong your life, and defer your reward for some time longer; and I am persuaded, no human means can be found better than that which has been prescribed to you of removing to Lisbon, and passing the winter in that mild climate; only let me entreat you to lay by all studies while you are there; for too much application (and a very little in your state is too much) would frustrate the benefit which we may hope

hope from the change of air. The complying with this injunction will be the best recompense you can make Mrs. Doddridge for all the obligations you have to her; and if I have any authority with you, as I flatter myself I have, I would employ it all to enforce this upon you, for I do verily think your life will depend on it. You have brought on your distemper by too continual study and labour in your spiritual functions, and an entire remission of mind is absolutely necessary for your recovery. I therefore request it of you not to write the preface to Bower's book: it will do more harm to you than good to him: the merit of the work will bear it up against all these attacks; and as to the ridiculous story of my having discarded him, the intimate friendship in which we continue to live will be a sufficient answer to that, and better than any testimony formally given.

My poor father met death with so noble a firmness, and so assured an hope of a blessed immortality, that it has raised our thoughts above our grief, and fixed them much more on the example he has left us, than on the loss we have sustained. It is also a comfort to us, that, upon his body being opened, as he ordered it should be, we find the cause of his violent pains was of such a nature as death alone could remove or relieve.

Let me know by every mail how you do, and depend upon it, that if providence shall call you away to the crown prepared for you, nothing in my power shall be wanting, as long as I live, to shew the affection I had for you in my regard to your widow and family; but I hope your life will be preserved for their sake, to be an ornament to the Christian church, and a support of religion in these bad times. May God Almighty grant it, and may we meet again with the pleasure which friends restored to each other feel after so alarming a parting. But if that be denied, may we meet in the next world to part no more, through his power, who will, I trust, blot out my offences, and make me worthy to be a partaker with you of his heavenly kingdom.

My wife desires me to assure you of her sincere and affectionate concern for you, and so do all your other acquaintance here. I am, with the tenderest regard and affection, Dear Sir,

Your most faithful friend and servant,

GEORGE LYTTETTON.

101.

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ART. XIV. *A Review of the Laws of the United States of North America, the British Provinces and West-India Islands, with select Precedents and Observations upon divers Acts of Parliament and Acts of Assembly, and a Comparison of the Courts of Law and Practice there with that of Westminster-Hall.* 8vo. 260 p. Pr. 4s. sewed. Otridge. 1790.

THE author, in an advertisement prefixed to this work, informs the public, that it is to be considered as an imperfect sketch of the laws and method of practice in the United States, and in the British provinces and West-India islands, of which

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no regular and exact account could be obtained but by the joint assistance of some able practitioner in each; for which purpose he informs us, he is endeavouring to form an additional literary intercourse adequate to the purposes of a second publication on the subject, on a much wider scale.

In the present work, which, considering the difficulty of the undertaking, has great merit; there is, among other important considerations, much useful information on the laws of the United States, affecting foreign and British debts—on the jurisdiction of the courts of Westminster-hall over those of the British islands and provinces—on the commercial regulations in the United States—on their revenue laws—the inferior and superior courts of civil and criminal jurisdiction, council, &c.—court of admiralty and affairs maritime, captures and capitulations—slaves—estates tail—dower—registering deeds—descents—distribution of estates, conveyances, &c.—on the method of authenticating letters of attorney—affidavits, &c. for the recovery of debts, with precedents, &c. on distributions, granting probates and administrations—on the late judicial determinations in the courts of the United States, and in the courts of Westminster-hall, relating to the United States—on their constitution and treaty of peace, &c. &c.

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ART. XV. *A Collection of the Statutes now in force relative to Elections down to the present Time, with a copious Index: also an Appendix, containing the Orders of the House of Commons concerning Elections; the Acts regulating the Elections of Peers and Members for Scotland, from the Time of the Union; and an Extract of all controverted Elections determined by select Committees, under the late Mr. Grenville's Acts; with References to the Journals of the House for the Proceedings thereon, and to the printed Reports where the Cases have been reported.* By Richard Troward, of Norfolk Street. 8vo. 445 p. Pr. 7s. 6d. in boards. Whieldon. 1790.

THIS compilation of the statute law concerning elections, and of the orders of the house of commons on the subject, has been long wanted, and must prove an useful companion to the Election Lawyer; and the author has greatly enhanced its value by accompanying it with a copious index, by which any particular provision of these statutes may be immediately referred to.

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ART. XVI. *A Digest of the Law respecting County Elections. Containing the Duty and Authority of the High Sheriff, from the Receipt of the Writ to the Return thereof; and the Mode of Proceeding at County Elections, whether determined by the View, the Poll, or the Scrutiny. Together with the Qualifications,*



*tions, and personal and other Disqualifications, of the Voters.*  
By Samuel Heywood, Esq; of the Inner Temple. 8vo.  
484 p. Pr. 7s. 6d. in boards. Johnson. 1790.

THE author having, in his preface, given the general outline of his work, we shall report it in his own words.

‘ Under each division I have given the history, as well as the present state of the law ; and in general the modern practice will be found at the conclusion of each respective head. Feeling no prejudice in support of any established system, I have paid little regard to the commentaries of others ; but have resorted, with unremitting industry, to the original authorities, and endeavoured to deduce the law from the fountain-head. I have, however, acted fairly by my readers ; and, upon all occasions, given them the authorities on both sides. It is for them to judge how far my observations are well founded ; they may dispute the conclusions I have drawn from the premises here laid down, or take that for the rule which I have considered as the exception. At all events, I flatter myself that this publication, as a *mere repertory of cases*, may save some trouble to the profession, be a convenient companion at a poll, and perhaps not wholly without its use on the table of a committee. The statutes cited are generally given in the very words of the statute-book, and the cases carefully examined, with the original journals and reports. I am sensible that the accuracy of such a work must stamp its value in the public estimation.’

We think that the author has done great justice to his undertaking ; and that his work will prove not only an useful repertory of cases, but will be esteemed as one of the best essays upon election law now extant.

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ART. XVII. *Treatise on the Law of Elections, arranged and laid down according to the Acts of Parliament relating thereto.*  
By John Potter, of Guilford, in the County of Surrey, Attorney, &c. 8vo. 61 p. Pr. 3s. stitched. Guilford, Russell. London, Evans. 1790.

THIS pamphlet is introduced by a preface, consisting of a variety of extracts from the chapter on parliaments, contained in Sir William Blackstone’s excellent commentaries ; and the treatise itself is (as far as it goes) literally what the title page states it to be, the Law of Elections, arranged and laid down according to the acts of parliament relating thereto, consisting merely of short extracts from the *several acts of parliament* concerning matters previous to an election—freedom of election—qualification of the candidates—qualification of the electors—polling—return of the writ—privilege of parliament—adjournment—prorogation and dissolution.

ART. XVIII. *Impartial Thoughts upon the beneficial Consequence of enrolling all Deeds, Wills, and Codicils, affecting Lands throughout England and Wales.* By Francis Plowden, Esq; Conveyancer. 8vo. p. 184. Brooke. 1789.

MR. PLOWDEN in his address to the public acquaints them, that 'from his experience of the mischiefs arising from the imperfection of the present registering acts for the counties of York and Middlesex, as well as from the want of an universal enrollment of deeds and wills affecting lands, he feels it his duty to apprize the public of the evil they are suffering, and to suggest a remedy that will not only eradicate the disorder, but add strength and vigor to the part affected.' With this view the author states it, as his design, 'to reduce the several acts of parliament upon the subject, to one plain, consistent, and efficient statute;' and as a previous step, 'expects that the public will approve of his going rather largely into the inconsistencies and mischiefs of such acts, as he has thought necessary to be repealed.' And he concludes, by observing, that 'the considerations, motives, and reasons, for his digesting and proposing to the public, a plan for an universal enrollment of all deeds and wills affecting land, will, he hopes, have their full weight in forming the opinions of individuals upon the expediency of it. *These are, to the land owner, the increase of the value of his land, by clearing and confirming his title to it, and facilitating the means of settling, changing, or selling it: to the monied man, the multiplication, certainty, and faith of land securities: to the lawyer, the ease, satisfaction, and surety, both of his client and himself, in all negotiations respecting lands: to the financier, the general rise of the value of land in the market, which must proportionably raise the price of the funds: to the senator, the good and quiet of the subject, the consistency and certainty of the law, and the welfare and prosperity of the nation.*'

The author, in considering this subject, divides his matter into a variety of sections, or heads, under which, among others, he treats upon the notoriety of the first alienation of land—of uses—of the introduction of secret conveyances—and the absurdity and inefficacy of the 4th and 5th William and Mary, to prevent fraud by clandestine mortgages—he likewise discusses the present state of the registry of deeds and wills under different acts of parliament, and shews the distinction between that and enrollments at common law—he treats likewise on the enrollment of deeds by statute—and after discussing these subjects in a variety of different views, and shewing how far the legislative regulations are, in their present state, efficacious, and wherein they are defective, the author submits to the public, a bill for requiring the enrollment of all deeds, which he submits to the public for their consideration, and  
for

for the suggestion of such amendments, as may occur to those who shall look into the subject.

Though we have our doubts, as to the wisdom and utility of any plan which has for its object the general enrollment of deeds and instruments, by which all the arrangements and internal regulations of private property would be exposed to the eye of the curious and inquisitive, we highly approve of the candid and open manner with which Mr. Plowden has submitted his thoughts to the public consideration, and must agree with him, that much alteration is necessary to give efficiency to the registering acts, should they ever be extended throughout the kingdom: yet we cannot but be of opinion, that many of the difficulties that now present themselves would be got rid of, by simply making the registry universal notice of the contents of every deed therein contained, as the consequence of that would be, to prevent all persons from engaging in any purchase or security, without first getting an insight into the nature and contents of every instrument to which they were directed by the registry; which would effectually prevent many of the frauds that are now practised, by tacking securities and other expedients which are let in, by reason of the registry not being considered as constructive notice to all persons of the existence of all deeds therein contained, and of their contents. This, with some further regulations that might be suggested would, we conceive, give such efficacy to a general registry, as would answer the purposes of society, without exposing the private concerns of individuals, to the prying eye of mere curiosity and impertinent observation.

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ART. XIX. *Considerations on the Qualifications, Clerkships, Admissions, and Practice of Attornies, with some Hints on the Necessity and Means of correcting several prevalent Abuses, in a Letter to the Right Hon. Lord Kenyon, and Lord Loughborough, Chief Justices of the Court of King's Bench and Common Pleas.* By Charles Martyn, of Lambeth Terrace, Attorney and Solicitor. 8vo. p. 53. Pr. 1s. 6d. Whieldon, 1790.

THE author, after stating a variety of instances of improper persons who are daily admitted into this branch of the law, and of the practices by which they gain a livelihood out of the inferior and ignorant part of society, on whom they constantly prey under the licence and cover of their legal character, which they exert to all the purposes of rapine, extortion, and villainy; proposes regulations which may tend in some degree to check the progress of the set of miscreants of this kind already admitted, by regulating the manner of taking affidavits on motions in court, and punishing any



any malpractices that shall be detected, with immediate disgrace, which should be attended with public notoriety; and to prevent their increase, by placing checks on the future admission of persons of improper character.

ART. XX. *The Duty of Constables, containing Instructions to Constables, Petty Constables, Headboroughs, Tythingmen, &c. in the several Particulars of their Office.* 8vo. p. 48. Pr. 1s. Raikes, Gloucester; London, Robinsons, 1790.

A useful pamphlet, and very proper for the purpose intended, viz. 'to be put into the hands of every high constable, petty constable, and tythingman, &c. at the time of their being sworn into office;' as it contains a clear and concise account of the duty of constables, on the various occasions and emergencies in which they are called upon to act.

E. E.

ART. XXI. *Poems; consisting of Modern Manners, Aurelia, the Curate, and other Pieces never before Published.* By the Reverend Samuel Hoole, A. M. In Two Vols. Crown 8vo. 388 pages. Price 6s. sewed. Doddsley. 1790.

EVERY attempt to laugh vice out of countenance, and make vanity shrink back abashed, wounded by the shafts of ridicule, deserves praise; for when things are unnatural, a very little colouring will make them appear ridiculous to those careless observers, who go with the tide, and must peep through the magnifying glass of other men's wit, before they can discern the real nature of the objects that continually surround them.

The poems we have just perused, gave rise to these reflections, and in the one on *Modern Manners*, the best imitation we have met with of the *New Bath Guide*, there are many humorous sketches and shrewd remarks, though the pictures may mostly be termed caricatures. Letters from raw country cousins suddenly introduced into fashionable life, must necessarily be amusing, as the absurdity of departing so widely from nature, will forcibly strike those who are brought into such an artificial world, after they have acquired habits more consonant with her simple dictates.

*Aurelia*, as the author modestly supposes, made us think of the *Rape of the Lock*; but ingenious imitations should never be stigmatized as if they were servile copies. In an attempt to write a pathetic tale (the *Curate*) the author has not succeeded so well, in our opinion, as in the humorous letters; however, this little story, and the shorter pieces, which conclude the second volume, have some claim to praise.

With respect to auricular orthography, he seems to have a happy knack; but we cannot transcribe a whole letter, and must

content ourselves with adding a couple of stanzas from Letter V.  
vol. i. p. 48.

- But how shall I tell all the horrid disasters,  
That came, like a *dell-buge*, since you left the hall?  
Some devilish old witch has been hither to blast us,  
And conjured, men, maids, dogs, cats, kittens and all.
- A pot of the lobster you did up so clever,  
Was eat up by one of my masters relations;  
Miss Kitty's dog *Fiddle*, more faucy than ever,  
Has done what she should not on Dodd's Meditations.

M.

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ART. XXII. *A Rowland for an Oliver; or a Poetical answer to the Benevolent Epistle of Mr. Peter Pindar: also the Manuscript Odes, Songs, Letters, &c. &c. of the above Mr. Peter Pindar, now first published, by Sylvanus Urban.* 4to. 50 p. Pr. 2s. 6d. Kearsley. 1790.

PETER PINDAR here appears, *in utrumque paratus*, no less ready to bespatter himself in the name of Mr. Nichols, than to abuse Mr. Nichols in his own. In this answer it was evidently his intention to underwrite himself, and it would be unjust to deny that he hath succeeded.

Mr. N. however, though the chief, is not the sole object of his abuse; the King and Queen as usual, the Dukes of Gloucester, Richmond, and Leeds, Lord Hawksbury, Mr. Pitt, and Sir Joseph Banks, not to mention Messrs. Walpole, Gough, and Hayley, nor Mesdames Seward, Yeardsley, and More; come all in for their shares, so that Sylvanus has the consolation of being not alone.

The pretence of annexing the odes, songs, letters, &c. is to ridicule the manner of reviewing in the *Gentleman's Magazine*; but the true reason perhaps may be drawn from the first of them, which is entitled PETER'S *Apology*.

#### PETER'S APOLOGY.

- Ladies, I keep a rhyme-shop—mine's a trade;  
I sell to old and young, to man and maid:  
All customers must be oblig'd; and no man  
Wishes more universally to please:  
I'd really crawl upon my hands and knees,  
T' oblige—particularly lovely woman.
- Yet some, (the devil take such virtuous times)  
Fattidious, pick a quarrel with my rhymes,  
And beg I'd only deal in love-sick sonnet—  
How easy to bid others cease to feed!  
On beauty I can quickly *die* indeed,  
But, trust me, can't *live long* upon it.

• Instead

\* Instead of a formal commentary on *every* composition, I shall make short work with them, by giving them their true character in a few words, as for example :

Impudence, Egotism, and Conceit.\*

The titles of the other pieces are, Ode to my Barn—To my Barn—Ode to Affectation—To Fortune—Ode to Madam Schw—g and Co. on their intended voyage to Germany, written 1790,—Ode on Matrimony—To Chloe—An Apology for going into the Country—Ode to Lais—A Consolatory stanza to Lady Mount E——, on the death of her pig, Cupid. To Mr. J. Nicholls, on his History of the Progresses of Queen Elizabeth—To Delia—To Fortune—To Chloe—To a Friend in Disgrace. We shall insert two short ones from p. 45, 46.

TO DELIA.

- \* Whilst poets pour their happiest lays,  
And call thee ev'ry thing divine;  
Not quite so lavish in thy praise,  
To censure be the province mine.
- \* Though born with talents to surprise,  
Thou seldom dost those pow'rs display :  
Thus seem they trifling in thy eyes ;  
Thus heav'n's best gifts are thrown away.
- \* Though rich in charms, thou know'st it not ;  
Such is thine ignorance profound :  
And then such cruelty thy lot,  
Thy sweetest smile inflicts a wound.\*

TO FORTUNE.

- \* Yes, Fortune, I have sought thee long,  
Invok'd thee oft, in prose and song ;  
Through half Old England woo'd thee :  
Through seas of danger, Indian lands,  
Through Afric's howling, burning sands :  
But, ah ! in vain pursued thee !
- \* Now, Fortune, thou wouldst fain be kind ;  
And now I'll plainly speak my mind—  
I care not straws about thee :  
For Delia's hand alone I toil'd ;  
Unbrib'd by wealth, the Nymph has smil'd ;  
And bliss is ours without thee.\*

We are sorry to see at the close of this pamphlet a second part advertised ; for whilst we profess ourselves friends to *well directed* SATIRE, we cannot help lamenting that talents which certainly might be more laudably, and, we doubt not, advantageously employed, should be so directed as we generally find them in our author.

N.



ART. XXIII. *A Poetical Epistle to John Walcot, commonly known by the Appellation of Peter Pindar.* 4to. 28 p. pr. 2s. Ribeau. 1790.

WE must acknowledge that we take up with a kind of prophetic dread every epistle addressed to this redoubted humourist;—the sight of it only has the same effect as the numbing torpedo's touch; for, taught by experience, we always expect to meet with dry outrageous invectives and the silent homage of imitation. The present writer would fain be bitter; but he sinks into childish scurrility—indeed, all those who have railed at Peter in *print* prove to a demonstration that they relish his jokes by servilely, though lamely, copying his witty quaint style.

Peter, however, will not feel himself much hurt by the following threat.

‘ You, WALCOT, are ambassador from hell,  
In wretchedness to chain the frantic world,  
The devil gave thee art, but I foretel  
All thy mischiefs will on thy head be hurl'd.’

ART. XXIV. *The Prison, a Poem.* 4to. 52 p. pr. 2s. 6d. Moore. 1790.

As the advertisement conveys some information, which we should have read with doubt if it had come from any other quarter, we shall insert it, merely to say, that the sentiments which this review of prisons breathes, do honour to the heart of the writer, and that the language does not shew any want of education.

ADVERTISEMENT.—‘ The following lines are submitted with the greatest deference to public decision; and as the writer is entirely destitute of all those acquisitions that education bestows, he hopes that candour will plead his excuse for impropriety of expression, or any other mistake or defect that is not of material concern.’

Prepared for indulgence by this modest preface, we were often surprised into approbation. The argument is a clear analysis of the whole.

‘ Introduction of the subject—Its universal import—Access to the prison—The debtors described—The felons—The miseries to which they are exposed—The different sentiments which they excite, with an exemplification and exceptions—Their incorrigibility—Enumeration of their offences—Their manner of passing their time—Disquisition on the mal-practices that prevail in some prisons—Benevolence of Mr. Howard—The penal laws considered—Panegyric on English judicature—A digression that comprizes the following particulars; demolition of the Bastille; instances of arbitrary power and judicial severity in other countries, contrasted with our own methods of trial and punishment; torture; military captives; and a summary view of the acts of violence that have heretofore prevailed in this kingdom.—Trial of the prisoners—Their punishment—Excellent design of the Philanthropic Society—Conclusion.’

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The following stanzas introduce the subject with some degree of propriety. p. 1.

‘ Now winter, issuing from his northern source,  
Assumes the empire of our milder skies;  
Fierce drive his blasts, with still increasing force,  
And snow-whelm’d earth in waste subjection lies.

All nature droops beneath th’ oppressor’s sway;  
Heard far around afflicted want complains;  
While every object prompts a kindred lay,  
Or calls the muse to swell her solemn strains.

She comes; and lo! above the rest, explores  
The drear recess of yonder firm-built pile,  
That seems a fortress, form’d for deathful stores,  
From foreign arms to guard this envied isle.

But there no warriors foreign arms repel;  
For depredators of our native climes  
In painful durance fill each doleful cell  
Till justice hears and dooms their several crimes.

Though wild desires their sensual breasts enflame,  
The dissolute may sure awhile suspend  
Voluptuous joys, to view this den of shame,  
The place where oft they ultimately end.

Nor let integrity, with cold neglect,  
Instead of searching through its wards unclean,  
Believe the jail can ne’er her sons affect,  
And shrink to distance from the dreadful scene.’

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ART. XXV. *Female Characters in married Life: an Epigrammatic Satire. Humbly addressed to the Wife without a Fault.*  
4to. p. 38. pr. 2s. 6d. Stalker, 1790.

THERE is some coarse humour and truth in these sketches, though the deformed features are sometimes swelled to unnatural ugliness by the rude hand of a humorist, who seems to delight in heightening the colours of a caricature, till a sneer of disgust effaces from the countenance of the reader the half involuntary smile which a vulgar witicism had imperceptibly diffused over it. The portrait of the pet-fondler does not appear to be overstretched, p. 17.

‘ Of softer nature she—all pliant, kind!  
Th’ Extreme of gentleness in speech and mind!  
To all degrees alike!—to feed her cats,  
Who fatted rabbits buys, instead of rats:  
Who lap-dogs physics for an appetite;  
Yet to make robins sing, puts out their sight.  
Of kittens, puppies, marks their several ages,  
With children’s names, within the sacred pages;  
Employs her husband’s talents, different ways,  
To clean her cages, or comb Shock for fleas.

Apes chatter, parrots squawl, cats mew, dogs bark.  
The husband's pent, like Noah in his ark!

ART. XXVI. *The Grave of Howard. A Poem.* By W. L. Bowles. 4to. p. 11. pr. 1s. Salisbury, Easton. London, Dilly, 1790.

THIS appears to be a hasty composition; and, considering the subject, we were a little disappointed to find it less interesting than some pretty lays which we have lately perused, written by the same author.—It would not, perhaps, be unfair to conclude, from a pensive monotony which always pervades this poet's rhymes, that his muse flags, when he would fain take a sublime flight, and mount from the diffuse graces of sentiment to the concentrated energy of impassioned admiration; but we shall give an extract, p. 5.

'How awful did thy lonely track appear  
O'er stormy misery's benighted sphere!  
Barbaric legions train'd to spoil and blood,  
Heart-struck, and wond'ring, and relenting, flood,  
To see thee, shrouded in a human form,  
Alone fair Mercy's great behests perform!

As when an angel all-serene goes forth  
To still the sweeping tempest of the North,  
Th' embattled clouds that hid the struggling day  
Slow from his face retire in dark array,  
On the black waves, like promontories, hung,  
The radiance of his passing path is flung,  
'Till blue and level heavens the burning brine,  
And all the scatter'd rocks at distance shine:  
So didst thou wander forth with cheering eye,  
Bidding the fullen shades of misery fly,  
Hushing the bitter storm, and stilling wide  
Of human woe the loud-lamenting tide!

ART. XXVII. *Ode on the Distant View of France, from Dover Cliff, in the Year 1789.* 4to. 10 p. pr. 1s. Becket, 1790.

AN ode to hail the rising liberty of France, in which national prejudices are made to give way to more enlarged views. It concludes with this exhortation, which will serve as a specimen.

'Malignant shadows! hence, away!  
Hie to some dark, unletter'd shore,  
Behold the dawn of Reason's day!—  
Britain and France contend no more.  
In Freedom's cause, from age to age,  
Shall both with equal warmth engage,  
Pursue the same exalted plan,  
To vindicate on earth the Rights of Man.'



ART. XXVIII. *Dinarbas ; A Tale : Being a Continuation of Rasselas, Prince of Abyssinia.* 12mo. p. 336. pr. 3s. sewed. Dilly, 1790:

DR. JOHNSON'S *Rasselas, Prince of Abyssinia*, is so well known, that any comments on it might appear to be almost impertinent; but it is necessary to inform the public, why the author of *Dinarbas* attempted to continue, or rather to give a happier termination to the story; and we shall use his own words:

'Sir John Hawkins, in his life of Dr. Johnson, says, 'that the writer had an intention of marrying his hero, and placing him in a state of permanent felicity.' This passage suggested the idea of the continuation now offered, with the greatest diffidence, to the reader, and without any thought of a vain and presumptuous comparison; as every attempt to imitate the energetic style, strong imagery, and profound knowledge, of the author of *Rasselas*, would be equally rash with that of the suitors to bend the bow of Ulysses.

'It is indeed much to be regretted, that the same pencil which so forcibly painted the evils attendant on humanity, had not delineated the fairer prospect.'

The good sense which runs through this continuation, makes us lament, that the author did not work on softer materials, which he might have moulded into a new form, and rendered both amusing and instructive. We have very seldom met with a continuation of any dramatic writer or novelist which did not appear laboured and spiritless, and the remark may be extended to most productions that are distinguished by the cold correctness and insipid uniformity which points out the measured lines of the copyist.

As a distinct work, *Dinarbas* has considerable merit; but if *Rasselas* was to have been made happy, without contradicting, or taking all force from the former energetic remarks and inferences, it must have been done by Dr. Johnson himself. The style without the vapid tone of tautology, which renders a servile imitation very wearisome, made us recollect the *Rambler*; but if this work had not been a professed conclusion of one of that writer's productions, we should simply have remarked that, without the stiff gait of affectation, the writer had let us see that Johnson had been his model:—a quotation or two will enable the author to speak for himself.

P. 3. 'How we may be received by the inhabitants of the happy valley, replied the prince, or how we may be entertained by our own reflections, is to me uncertain. I wish we may not be more discontented with the valley than we were while unacquainted with other scenes: wandering has often given a momentary desire of settled residence; but activity is natural to man, and he who has once tasted the joys of liberty and action, will no more be contented with perpetual rest and seclusion, than he, who may have wished for sleep in a moment of lassitude, would desire to remain inactive on his couch, after

the light of the sun has awakened him from oblivion and repose. I am, however, neither displeased with our past attempts, nor hopeless for our future success: as we advance in years, the fire of imagination will cool, and the agitation of restlessness subside: we have laid up a stock of knowledge which will teach us to distinguish real merit from false pretension. Reason, whom we have already perceived from afar, advances towards us as youth recedes, and I doubt not but, by taking her for our guide, we shall enjoy that serenity, calmness, and justness of perception, which are alone worthy of a thinking being.'

We shall add some observations on simplicity, without any further comments on the work.

P. 312. 'Imlac,' said Rasselas, 'I have often observed with what skill those who possess the advantages of a superior education and knowledge of the world, can, without apparent incivility, lessen, in his own opinion, that man who has intruded himself on their company, or who has abused the privileges they have allowed him: he has no reason to complain, yet he feels himself uneasy in their presence, and is awed into respect without the shame of reproof.'

'This is one of the many advantages of good breeding, a quality which has perhaps more power than any other, since it will for a time conceal even want of talents, and want of virtue. How necessary is it therefore to acquire this pleasing pre-eminence, without which the most essential endowments are abashed before inferior merit. Politeness may be called the portrait of virtue, and its resemblance is so perfect, that nothing but the solidity of the original is wanting: ceremony and affectation are poor imitators of true good-breeding, which is easy and simple, like nature itself. If I was to form a system, it would be that of simplicity; it should pervade all works of imagination, all enquiries of science, all performances of the chisel and pencil, all behaviour, and all dress. Carry this idea even to the most awful height, what is simplicity, but truth, the great basis of virtue and religion? When I call this a system, it is only to comply with the common mode of speech, which would make of the most natural ideas a philosophical discovery. Simplicity is the child of nature: the love of it seems implanted in us by Providence; yet all the labour of erring mortals is to depart from this great and open road, and to return to it when they have seen the fallacy of winding paths, and doubtful mazes.'

'My brother,' said Nekayah, 'when you extol with reason the universal merit of simplicity, you certainly do not mean to imply a neglect of combination of ideas in the works of art or science, or a neglect of common forms in dress or manners.'

'So far from it,' replied the prince, 'that as nature is varied, so must be the imitation or investigation of it; and to affect singularity, either in habit or behaviour, would be wandering from the very rule that I have been proposing.'

'To explain this,' said Imlac, 'we need only have recourse to our own feelings and perceptions: the variety of nature is infinite; but it is harmonized by general effect. The verdant leaves of the trees participate of the azure of the sky, and their trunks of the colouring of the earth: the most discordant sounds in music, the most distant ideas in metaphysics, are combined by gradation, or opposed by contrast; yet even in contrast there is an imperceptible connexion that unites the whole. Without one great plan, to which all is subservient, our  
general



general conduct in life, and our finest productions of art or genius, are like a republic without laws, or a monarchy without a king.

‘Simplicity, by those whose wayward minds are not susceptible of its charms, is supposed to exclude pomp and elegance; yet what is pomp without dignity, and elegance without grace? Both are the offspring of nature, and sisters to simplicity.’

‘I know,’ said Zelia, ‘that no other power obtains access to our hearts: the various inflexions of voice, the painful efforts of the musician, who shows his art in deviating from nature, excite our wonder; but the nightingale, and he whose notes are equally pathetic and simple, inspire us with more than admiration.’

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ART. XXIX. *The Adventures of John of Gaunt, Duke of Lancaster.* By James White, Esq; Author of *Earl Strongbow, Conway Castle, &c.* In Three Volumes, 12mo. p. 766. pr. 9s. sewed. Robinsons. 1790.

IN *John of Gaunt* we observe the same discrimination of character, which rendered *Earl Strongbow* amusing; but this romance is not so entertaining, because it is spun out too much by unnecessary speeches; besides, the bundle of diverting episodes before us, seems to want a more important main story to connect them, and give that kind of restless interest to the whole, which impels a reader to follow wherever the author chooses to lead. We are therefore, even whilst we praise some detached parts, inclined to think it inferior to the work which we have already alluded to—yet, in travelling with the Black Prince and his illustrious companions, in their journey to the tournament at Carnarvon, we met with many shrewd remarks and animated sketches of characters, evidently caught from life, and placed in a good light—for the author has the art of throwing forward what distinguishes the man. We shall subjoin two or three of his portraits, which can more conveniently be taken out of their niches than the rest.

P. 113. Vol. 1. ‘The Black Prince and I (there being a scarcity of ladies) preferred setting down by the patriarch, who described to us in these words the various characters of the assembly: You perceive the person who dances with the lady Altisidora; that is, Sir Hubert, of a noble house in Norfolk. He is here stiled, *the modest knight who affects to be immodest*. Diffident by nature, yet not beyond what is commendable, he hath encouraged the opinion that he shall arrive at fame, and succeed in the general favor, by the reverse of this good quality. It diverts me not a little, to behold an ingenuous young man endeavouring to banish the blush of virtue from his face; or, what is still more laughable, attempting, with a countenance occasionally suffused with scarlet, to assume that cool and genuine impudence, which is unvarying, inveterate, incurable. You cannot offer to Sir Hubert a more grateful kind of flattery, than to pretend to consider him as a shameless fellow. Employ him in any business that may require effrontery, and you bind him to your interests for ever. So



numerous, my children, are the habits and disguises in which vanity petitions the world to take notice of her.

‘The next, continued he, that seems worthy of your observation, is friar Matthew, an Augustine, now dancing with dame Eleanor. He is but lately out of his noviciate, and pants for the prize of elegance, particularly in language. For this purpose he hath laboured considerably, but, alas! to little effect. He reads much, which, without diminishing his ignorance, hath augmented his presumption. He hath every grammar and vocabulary by heart; yet is ever sinning against propriety of speech, and violating the dignity of the English tongue.’

P. 250. Vol. 1. ‘Sir Percival was a portly man, of a clear skin, cleanly in his person, and sumptuous in his attire. His sole exercise was walking to and fro in the great hall, with one hand in his bosom, and the other behind his back. In his attitude there was a slight stoop, not unsuitable to his time of life; in his gait a slow movement of the hinder parts from right to left, which occasioned a regular and not ungraceful dangling of his skirts; circumstances that, together with a gentle agitation of his head, which was more the effect of old age than of affectation, diffused over his person a gentlemanly appearance. His principal enjoyment during these his ambulations, was to gaze ever and anon at the hereditary suits of armour that hung against the arches, and at pictures of grim knights with battle-axes and maces, the Percivals of ancient days. It was easy to divine, from the satisfaction in his face, that he blessed the powers above that he was of so dignified an extraction. Sir Percival, however, had something affable and mild about him, and his domestics and retainers were affectionately attached to him.’

M.

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ART. XXX. *Louisa. A Novel.* By the Author of *Melissa and Marcia; or the Sisters.* 3 Vols. 12mo. 780 p. pr. 9s. sewed. Hookham. 1790.

THE analysis of a novel so replete with incidents as that now before us, would greatly exceed the bounds of our Review. The heroine (whose attractions are such as to captivate every beholder) is the supposed daughter of Sir Edward Roseville, but in reality the offspring of an illicit amour between her mother and a Russian prince. She is forcibly carried off by one admirer, rescued by another, reduced from affluence to poverty, and rejects the man of her choice from motives of delicacy. Her virtue, as may be supposed, does not pass unrewarded; Fortune pours down her favours into her lap, and she arrives at the summit of earthly felicity. Upon the whole, however, this novel is superior to the greater part of the flimsy contents of circulating libraries.

B.

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ART. XXXI. *An Inquiry into the Nature of Zemindary Tenures in the landed Property of Bengal, &c. in two Parts, with an Appendix, including a Discussion of the great national Question; ‘Whether, by the Grant and Condition of such Tenures the Zemindar,*

*Zemindar, or the Sovereign-Representative-Government, is to be considered the legal real Proprietor of the Soil, as Landlord,—according to the Laws and Constitution of the Mogul Empire in India, which are referred to, as proper to ascertain the Rule of Right, in an Act of British Legislature passed in the Year 1784. By J. G. late Serrishtehdar of Bengal, &c. 4to. 101 p. Debret. 1790.*

IN 1786 Mr. James Grant was appointed chief Serrishtehdar of Bengal, &c. or general superintendant of the Native Revenue Accounts, and keeper of all the rules, forms, and ordinance, in the native administration and collection of the revenues, &c. which office not being deemed necessary, by the succeeding administration of Lord Cornwallis, the appointment was abolished soon after his taking the government. The object of this performance is to prove the propriety of that office being continued, to defend the old system under which the revenues of the company in Bengal were collected, and to reprobate the new system which has just been adopted, of letting the lands in those provinces on a ten years lease or settlement; by which the Zemindars are in some degree allowed to possess the right of proprietary to the lands under their jurisdiction, on paying a fixed unalterable tribute for that period to the supreme government. Some measure of this nature has been long contended for in the British Parliament as likely to afford security to landed property, and relief to the natives; but Mr. G. asserts that it will have a contrary effect, with respect to the ryots, or labouring husbandmen, and prove detrimental to the Company as sovereigns, and sole universal proprietary lords of the land, as giving a new unnatural constitution to the British provinces in India. Time must determine how far he is correct in his opinions, as the experiment is now actually begun. A considerable part of the work consists in discussing the rights of the Zemindars under the Mogul Government, which has been much agitated in the British parliament, and a number of authorities, sunnuds, grants, &c. are referred to, to prove that they were only contractors, or farmers general of the revenues, and consequently possessed no rights but what they derived from the grants of the sovereign, by virtue of their office, of which they might legally be deprived by the power under which they held it. As several of the most intelligent men in the kingdom on India affairs, have been divided in opinion on this point, we shall not attempt to determine how far Mr. Grant has elucidated the subject; since, although he appears to be possessed of very considerable information, his composition is rather deficient in point of clearness and perspicuity.



ART. XXXII. *Observations on Mr. Dundas's India Budget.* 8vo, 48 p. Price 1s. 6d. Debrett. 1790.

THE object of these observations is chiefly to shew, that the system of collecting the revenues in India, as established by Mr. Hastings, is still continued by Lord Cornwallis in all its parts. The performance has therefore very little reference to the statement of the budget, except in so far as relates to several circumstances brought forward in the speeches of Mr. Dundas and Mr. Francis relative to the different articles of revenue in Bengal, and the situation of the Zemindars, &c. And its general tendency is either an oblique defence of Mr. Hastings, or an attempt to prove that the British Parliament are prosecuting one man for a conduct which they approve in another.

A motion to this effect was proposed to be brought forward by Major Scott about a week before the dissolution of parliament, but was deferred.

The following observation respecting a gradation of ranks in Bengal, which Lord Cornwallis has attempted to put in a train of establishment, we are afraid is too faithful a representation of the state of that country.

‘I do not believe it possible, that by any arrangement we may form, we can alter the nature of the people of Bengal; they have been, and ever will be, divided into two classes, very rich, and miserably poor; I mean the Hindoos. From the nature of our government, we have effectually destroyed the Mahometan nobility and country Gentlemen; and if we were to re-establish them, they would soon find out how absurd it was, that a great kingdom, with regular gradations of rank in it, and inhabited by eighteen millions of people, should be governed by a few thousand men, from a distant quarter of the globe.’

E.

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ART. XXXIII. *A short Retrospect of the Conduct of Administration to some of the principal Powers of Europe.* In a Letter to a Friend. 8vo. 75 p. pr. 2s. Debrett. 1790.

THE purpose of this pamphlet is to prove, that the conduct of administration to foreign powers, without being extremely exceptionable, is not such as might have been reasonably expected; that the singular advantages of their situation, though not totally neglected, have been by no means properly improved, and that our political and commercial advantages have not been advanced in the proportion they ought. The reasoning our author employs, however, is very far from being satisfactory. He every where takes more for granted than he proves, and deals so much in *perhaps* and *supposes* as to leave his reader with little information and less conviction. That

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the absolute neutrality of the British court during the revolution in France, is an *objection* we can by no means agree to, nor do we think, that the French democracy has yet done much more than ought to be done. Their garden was full of weeds; the whole required to be grubbed up. As to the conduct of our Ministry with regard to Spain, which he reprobates, how can that be a subject for argument or speculation, of the merits of which few men can say at present they know any thing?

H. H.

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ART. XXXIV. *Curfory Reflections on public Men and public Measures on the Continent. In a Letter to a Friend.* 118 p. pr. 2s. 6d. Stockdale. 1790.

THESE are introduced by a general reflection on the uncertainty of the science, if it may be called a science, of politics: the indulgence that, in consequence of this, is usually granted to ministers, and the misconduct into which they are apt to fall from this indulgence, as well as from flattery, falsehood, and other circumstances. Our author, after an eulogy on the character and public conduct of the present minister of England, proceeds to illustrate, by occurrences which have happened since the year 1765, the truth with which he sets out, that it is impossible to reason with any precision *à priori*, on the events of political measures, which necessarily depending on remote and latent contingencies, and being exposed to numberless accidents, are often productive of effects not only contrary to what were intended, but what never could be expected from any possible combination of circumstances whatever. This truth is placed in a striking point of view by the present situation, compared with the views and measures of France a few years back. On the policy and perfidy of the French monarchy, and on the conduct of other states to which he is led by their relation to France, he makes various, and we think judicious, observations. He reviews the conduct of the late emperor, and particularly towards his subjects in the Netherlands, whom he drove to the necessity of revolting against his government. He urges many plausible reasons for the propriety and practicability of turning the Austrian Netherlands into an independent republic.

I.

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ART. XXXV. *An Attempt to explain the Terms Democracy, Aristocracy, Oligarchy, Monarchy, and Despotism.* By James Edward Hamilton, Esq. 8vo. 16 p. pr. 6d. Debrett. 1790.

FROM this short and sensible pamphlet (for our author is a better politician than a financier) we learn that *Democracy* is

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‘where the people select from among themselves a certain number of individuals, and for a limited time, to manage all matters regarding the society.’ *Aristocracy* is a government vested for life, in individuals chosen by the people from among themselves. *Oligarchy* is a government vested in a few families. *Monarchy* is a government in which the power of legislating and executing the laws is vested in a single person. In considering our own constitution, he thinks it only wants some improvement to be rendered the best possible for the happiness and prosperity of individuals. To some of the above definitions objections might be offered, did we not recollect that there is no government on earth the plan and the execution of which agree.

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ART. XXXVI. *A Letter to the People of England, upon the present Crisis.* By James Edward Hamilton, Esq. 8vo. 15 p. pr. 6d. Debrett, &c. 1790.

THE author, fearing lest the people should be discouraged on the approach of a war, prescribes a cordial draught, which will remove anxiety and uneasiness. The ingredients are these:

One penny a pound on butchers' meat would produce about	£.3,000,000
A halfpenny a pound on wheaten meal	5,000,000
A farthing a pound on horse-corn	5,000,000
A farthing a pound on all distillable, or distilled, or brewed grain	3,000,000
Excise on spirits, a few port duties, more for regulation than finance, and incidents	2,000,000
Land Tax	2,000,000
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Expence of collecting	£.20,000,000
	1,000,000

Net income - 19,000,000

In lieu of all taxes.—The pamphlet contains ample directions for using this medicine, but no *well-attested* instances of its good effects!

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ART. XXXVII. *Second Letter to the People of England, upon the present Crisis.* By James Edward Hamilton, Esq. 8vo. 15 p. pr. 6d. Debrett. 1790.

THIS letter contains a farther explanation of the contents of the former, and a string of arguments against the minister's plan for paying off the national debt. It seems unfortunate for this country

country that so many private individuals are capable of paying off this debt, and so few ministers have the least idea of it!

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ART. XXXVIII. *The Critical Period: or, Seasonable Truths relative to the General Election in Great Britain and Ireland.* 8vo. 82 p. Pr. 1s. 6d. Kearsley. 1790.

THESE truths have been published over and over again, although we see no objection to their being reprinted at this time. They may do some good, and can do no harm. The author seems to be no party man, and argues with calmness and good sense. We are inclined to think with him that a parliamentary reform must begin with the *electors*, and pass from them to the *elected*. The right to *poll* is, with too many, the right to *sell*; and what the candidate *buys* he will undoubtedly think he has a right to *sell* again.

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ART. XXXIX. *The Members' and Electors' useful Companion for the present General Election: containing an alphabetical List of the Boroughs, &c. of Great Britain: The Right of Election, and Number of Voters: A List of the late Members, and a blank Column for the newly-elected Members.* 19 p. pr. 1s. Stockdale. 1790.

To persons interested in elections, or who wish to complete an accurate list of the new parliament, this pamphlet will be found useful. The number of voters is not always correct, but as a contested election only ascertains this, it is easy for those who use the pamphlet to improve it in this respect.

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ART. XL. *Dictionnaire Raisonne de plusieurs Mots qui sont dans la Bouche de tout le Monde, et ne présentent pas des Idées bien nettes.* Par Monsieur \*\*\*.—*A Rational Dictionary of several Words which are generally used without having any determinate Ideas affixed to them.* By Monsieur \*\*\*. 8vo. 288 p. Paris. 1790.

A philosopher of the first class, decorated with every literary honour, observed to a civilian that there was no such thing in France as *public law*, or a public constitution: that the only public law among Frenchmen, was, to live as they have always lived; or, in case of new circumstances, to change their mode of living by adopting that which is conformable to the general inclination of the community.—The civilian replies, in substance, that as well might it be asserted that a man might live to the age of fourscore without any particular temperament or habit of body, as that the French monarchy has subsisted for fourteen hundred years without a public law or constitution.—A conversation is carried on between the philosopher and the civilian,



civilian, in which the latter shews the impossibility of establishing any new form of government on the basis of a majority in any community, or the general inclination; but that, on the other hand, there is such a thing as natural equity or public law, the principles of which are as deeply fixed in the nature of things, and the mind of man, as even those of mathematical science. The reasoning of the civilian, that is of our author, on this subject is not more ingenious than just.

What you call mathematical truth (or process of reasoning, in the French original, *ordre mathématique*) is the establishment of certain axioms whose truth is already recognized, axioms that either spring up immediately from the fountain of nature and reason, or that are admitted, for carrying on the structure, by way of hypothesis or lemma.—By approximating two of these axioms, the one to the other, we directly perceive relations which themselves produce new ideas, called consequences: which consequences become themselves principles, capable of producing other principles, either by the relations in which they stand to one another, or to the common principles from whence they are both derived: and thus that chain of truths is formed, *quæ pertingit a summo ad imum*, and resolves problems in the minutest details.—Now, says the civilian to the academician, what is to hinder us, in the case in question, to establish this chain?—PRINCIPLES, says the academician: nature has not furnished any of these; and with regard to hypotheses and lemmas, what one supposition agreed on is sufficient to establish, a contrary supposition is able to destroy.—The civilian replies to both parts of this argument, 1st, As to the principles which are implanted in your breast by nature, or natural reason and truth; these principles are not given to you as a proper and exclusive patrimony; but to you and to me and all who have occasion to make use of them. Thus I should agree with you that truth stands in opposition and contradiction to the co-existence of two things that imply contradiction\*. I might have my own maxims, wholly unknown to you, on the subject of what is fitted to establish solid peace among fellow-citizens, and the nature and foundation of that social contract which unites a great number of men in one family: it is sufficient to my purpose that I give you a general and simple idea of it. 2dly, A supposition agreed on [*convention*] may indeed be destroyed by a contrary supposition; but so long as it is not, it retains its existence and authority. It is sufficient for the foundation of an edifice, it being always understood that, if ever the supposition or hypothesis be overturned the superstructure raised on that foundation will no longer be *interesting*. But to the destruction of one such hypothesis another will probably succeed which shall serve as a basis to some other edifice. Now, in mathematics,

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\* The meaning of the author is, not only that two things whose co-existence implies a contradiction cannot be true: but that the very nature and essence of truth consists in an opposition to such a supposed co-existence.

from which you reason, have you not perpetually to do with mere *hypotheses* and *postulata*? and various combinations and calculations which have no object if those *hypotheses* and *postulata* on which alone they are founded, be destroyed?—If you say that the mathematical combinations and calculations, whatever become of the assumptions in which they are founded, are nevertheless true; I reply, that the case is precisely the same with moral and political calculations and combinations. It is for this reason that I observed to you, that the edifice would no longer be *interesting*. I did not say that it would *tumble down*. If it be well cemented all its parts will subsist in compact on a hypothetical base; which will be ranked in the number of things possible, at least, if not of those that actually fall within the sphere of our observation.

‘The truth is, that in mathematics our ideas are all of them decomposed, and reduced to such a degree of simplicity that they will always appear the same to all men, just as they speak and understand the same language. Every word is *the* proper word: no room for ambiguity or equivocation.—In this simplicity things are received purely as they are in their own nature. There is no movement of the heart, neither love nor hatred, nor desire nor fear, nor any other obstacle to the admission of truth.

‘Far different is the case in moral and political science. Our ideas are complicated and their relations compounded. Hence they are obscure and confused, and the lines that bound them indistinct and faint.

‘Again, our heart is subject to different passions, to love, hatred, fear, and desire. These play about objects with which we are but little acquainted; and names are substituted in the place of things. These names are only an imperfect representation of objects imperfectly known: and draw a veil over monsters that are naturally fitted to fill us with horror. We approach, we grow familiar with them. On the other hand, there are words of which we become passionately fond: they become the idols which we adore; and to which we address our vows. These vows we convert into principles: and if truth herself should arraign these principles, she would be found in the wrong, lose her cause, and be found guilty. It is absolutely necessary that we have names or words: without names or words we cannot express our ideas. But names ought never to be made the subjects of controversy. It is not to names that we ought to shew respect, but to truth.’

Our ingenious author proceeds to illustrate the necessity of determining the ideas annexed to certain technical terms, on subjects of great importance, which are in every body’s mouth, without being well understood.

There are some of these words common to all languages and all nations; some that are peculiar to the French language, and form the French public law; and a third sort that are wholly unknown to France. These three classes of words naturally divide this work into three parts.—The words that are common to all languages, and which form the first part of this dictionary are, *anarchie*; *civisme*, *amour de la patrie*, *esprit de corps*;



*corps; constitution; despotisme et monarchie; liberté, propriété, sûreté de l'un et de l'autre; loi; nation.*—The words peculiar to France, contained in part second are, *nation Francoise; roi; états généraux; parlements et cours souveraines.*—The strange words, comprized in part third, are, *prérogative royale; pouvoir exécutif; liste civile; mots Anglois à traduire; mots Polonois.*

The English words to be translated are, 'The COMMONS,' in contradistinction to the upper house: 'a word, says our author, borrowed *without necessity* to signify what in France is called the *tiers état.*' MOTION, in French *proposition.* AMENDMENT, in French *correction, ou modification.* ADDRESS TO THE KING, in French *memoire de remontrances, ou représentations.*—The Polish word in use among the Poles, and borrowed by them from the Romans, is VETO.

What we have extracted from the preface to this work will suffice to shew the ingenious subtlety and the comprehensive views of the author, as well as the moderation and justness of his principles in matters of government. He is an advocate, and a very powerful one, for the limitation, not the subversion of the monarchy, by the introduction of novelty after novelty without end.

This writer holds an eminent place, as a metaphysical reasoner, even among the numerous writers of a metaphysical nation. He is solid though refined, and knows to distinguish the summits of mountains from the clouds.

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ART. XLI. *Familiar Letters, addressed to the Inhabitants of Birmingham, in Refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon, entitled, 'The principal Claims of the Dissenters considered, preached at St. Philip's Church, on Sunday, Feb. 14, 1790.'* By Joseph Priestley, LL.D. F.R.S. Part II. 8vo. 20 p. Pr. 6d. Part III. 40 p. price 1s. Part IV. 48 p. pr. 1s. Birmingham, Thompson; London, Johnson. 1790.

IN the fourth letter, Dr. Priestley considers the nature of the Test and Corporation Acts; and shews, that so far from their being necessary to the security of the church, it existed without them in the fullest vigor, from the reign of Henry VIII. to that of Charles II. that the safety of the establishment in Ireland is unendangered by the repeal of the Test Act; that the Catholic religion continues in France though Protestants are admissible into places of power and trust; and that the church of Scotland subsists without any Test. He next shews the inadequacy and impolicy of such a Test, and declares the intentions of the dissenters to persevere in their efforts for its abolition,



abolition. The doctor proceeds with a complaint, certainly not made without reason, of a paper dispersed among the bishops, previous to the late discussion in parliament, which contained mutilated extracts from his writings, tending to give an unfair view of his principles and conduct, and which, aided by the eloquence of Mr. Burke, excited the indignation of the house, not only against himself, but the dissenters in general.

In the fifth letter, which begins the third part, the doctor treats of a complete toleration; and asserts, in opposition to Mr. M. that while the act which makes it confiscation of goods, and imprisonment, to deny the doctrine of the Trinity, remains on the statute book, the dissenters do not enjoy complete toleration. In the sixth letter, he adduces the common arguments against religious establishments in general. In another letter, marked also VI. he insists on the same topics in opposition to what Mr. Madan has advanced.

The seventh letter, which begins the fourth part, is intended to counteract any unfavourable impression which Mr. Madan's reply might make with respect to the doctor himself. The eighth treats, in general terms, of what the doctor calls 'Mr. Madan's Apology for the Dissenters,' in other words of the concessions which he has made in his last publication. In the ninth letter, our author enters into an examination of Mr. Madan's further argument, in support of his position, that the dissenters are, unquestionably, republican; and adds some strictures on the late decision. Letter 10, treats of the ecclesiastical constitution of Ireland. The 11th contains a few brief remarks on the nature of controversy. The 12th is a comment on the principles of the church of England; and the 13th respects the subscription which is required by that church to her articles. As a specimen of the style of these letters, we select the following passage, which certainly contains some wit, and is well calculated to remove a very false and illiberal prejudice.

'The philosophic world has of late been amused with a story of a poisonous tree in the island of Java, that would not suffer any plant to grow, or any animal to approach, within twelve miles of it. But the murder of this king (ch. i.) has a far more baneful and extensive influence; and according to appearance, we can never remove far enough from it. I should think, however, that the clergy should fix some time, *a thousand years* for example (for I would not be unreasonable in fixing too short a term of probation) after which, if the dissenters should behave like other subjects, and kill no more kings, it should be deemed illiberal in such preachers as Mr. Madan to charge us with the crimes of *republicanism* and *king-killing*. However, it seems hardly fair to infer a *habit* from a *single act*, and we are not charged with killing any more kings than one.'

We were much concerned (for the honour of a certain learned society) at the perusal of the following fact.

As Mr. Madan lays much stress on arguments from *authority*, I will inform him of one with which he is probably unacquainted. The dissenters have not only been defeated in the *house of commons*, but in the *Royal Society* also. A friend of mine was lately recommended to this philosophical society by myself, Mr. Kirwan, Mr. Watt, Dr. Crawford, Dr. Watson, Dr. Price, and Dr. Kippis. His knowledge of philosophy and chemistry far exceeds mine, and I entertained no doubt but that a certificate *so signed* could not fail to be successful. But, as my information goes, "Bishop Horsley, the king's two librarians, and many church dignitaries came to vote against him," and the votes of two thirds of the company present being necessary to an election, he was rejected. Unfortunately, he was known to be not only a friend of *mine*, but to have been active in the measures to procure a repeal of the Test and Corporation Acts, and was sent to London as a delegate from the dissenters in a northern county. Had my own election been depending, it would certainly have met with the same fate. I will venture to say that, had the clergy looked through the three kingdoms, they could not have found an abler man to put an affront upon. It therefore shews, what is much to Mr. Madan's purpose, the superiority of those who oppose the repeal of the acts in question over those who desire the repeal, not only in the *house of commons*, but even in the *Royal Society*."

For our account of the first part of these letters, see p. 87.

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ART. XLII. *A Free Examination of Dr. Price's and Dr. Priestley's Sermons.* By the Rev. W. Keate, Rector of Laverton, &c. and Editor of W. Bull's Address to the Steward of the Manor. With a Postscript, containing some Strictures upon an Address to the Opposers of the Repeal of the Corporation and Test Acts. 8vo. p. 64. pr. 2s. Doddsley. 1790.

MR. Keate is of opinion that Dr. Price and his associates are in pursuit of an ideal liberty, which never can be realized, while they treat with disrespect that system of liberty which has stood the test of experience. He opposes the idea of a parliamentary reform, because no two projectors are agreed upon the subject.—On these topics Mr. K. advances nothing new. In a note however at the end of his examination, he very ably contends against the assertion of Lord Chatham, 'that we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.'

In opposition to Dr. Priestley he urges the danger of giving way to a party who have not specified the extent of their claims, since the Doctor has asserted, that the 'dissenters are entitled even to *more* than they have solicited.' He remarks, that the example of Holland has been absurdly introduced in this dispute, since, though from the necessity of employing foreign troops they have dispensed with a test in the army, the great civil officers,

officers, as burgomasters, &c. are all of the established religion.

We cannot agree with our author in opinion respecting Mrs. Barbauld's elegant publication, the *Address to the Opposers of the Repeal*, which he considers as written 'with great intemperance and foreboding from disappointment.' He observes that the ferment of which that author complains was wholly excited by the dissenters themselves. He defends the English seminaries; and remarks, with respect to the prosperity of France, that the completion of things is not yet seen; and that notwithstanding the various refinements in their civil code, Popery is, by the national assembly, in concurrence with their king, established as the national religion, by an ordinance for ever.

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ART. XLIII. *A Vindication of the History of the Corporation and Test Acts.* 8vo. 35 pages. pr. 1s. Johnson. 1790.

In this manly and spirited vindication Mr. Lofft enters into a fuller investigation of the versatility of Sir John Rous. He continues to assert the propriety and advantage of admitting dissenters into offices of trust and power, and that this measure is far from being calculated to excite in them a disposition to reform or subvert the constitution.

At the end is given the resolutions of the clergy, &c. of Suffolk, with the protest against them.

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ART. XLIV. *An arranged Catalogue of the several Publications which have appeared relating to the enlargement of the Toleration of Protestant-Dissenters; and the Repeal of the Corporation and Test Acts: with Reference to the Agitation of those Questions in Parliament, from 1772 to 1790 inclusive.* 8vo. p. 65. pr. 1s. Johnson. 1790.

A SHORT detail of the successive efforts which have been made by members of the establishment, by protestant dissenters, and by Roman catholics in favour of religious liberty, is given as an introduction to the catalogue; and to this narrative is subjoined the Address to the People of England, which was published by the committee of protestant dissenters appointed to conduct the late application to parliament. The enumeration of every article in a catalogue of writings, the bare titles of which extend to more than thirty pages, will not be expected within the limited bounds of our review. It is sufficient to say that it appears to have been made with faithfulness and accuracy. Its usefulness to collectors, and those who wish to know what has been written on the subject, is too obvious to be mentioned.

D.



ART. XLV. *A Statement of Dr. White's literary Obligations to the late Rev. Mr. Samuel Badcock and the Rev. Samuel Parr, LL. D.* By Joseph White, D. D. 8vo. 108 p. price 2s. 6d. Oxford, Prince and Cook. London, Robinsons. 1790.

IN consequence of the publication by Dr. Gabriel, of which an account was given in our 5th vol. page 361, and of the reports circulated respecting the share which the late Mr. Badcock and Dr. Parr had in the composition of the Bampton lectures, Dr. White has here laid before the public a narrative of the assistance he received from those gentlemen: to which the following introduction is prefixed.

'Much having been asserted concerning my literary connections with the late Mr. Badcock, and the supposed injustice of my conduct to him and his sister, my continued silence may possibly be construed into a confession of guilt. It is therefore necessary for me to state what was my connection with Mr. B. what was my conduct towards him, and what was his sense of that conduct. This will explain and justify my conduct towards his sister, and those who acted in her behalf. In doing this, I have two things to lament, the irksome necessity of publishing any private and confidential letters (even though addressed to myself, and relating to my own affairs), and my having incautiously destroyed many others, which the same necessity, and that only, would have compelled me to print. Those which I now produce are designed to substantiate a very plain narrative, with which I disdain to mix the language of invective either against the dead or the living.'

This publication consists chiefly of letters from Mr. Badcock to Dr. White respecting the Bampton lectures, interspersed with several articles relative to a review, in which Mr. B. was engaged. But no notice whatever is taken of Dr. Gabriel, or of any other persons who were most active in propagating the reports of the assistance he had received from Mr. B. and Dr. Parr.

From this statement Dr. W. appears to stand in the same predicament as we supposed in our former review. Badcock and Parr were assistants whom either his diffidence in himself, or his indolence, induced him to call upon; and in particular sermons they both contributed largely; but the plan of the whole, and the execution of the greatest part, still appear to have been Dr. White's.

It is not easy, from this statement, to appreciate the value of the contributions of Mr. Badcock and Dr. Parr to those sermons; for although Dr. W. seems to have stated with a minute exactness every passage which they furnished; yet as much of Dr. Parr's assistance consists of verbal alterations, or additions of epithets, &c. it would be almost necessary to compute the number of words in a sermon to ascertain the proportionate part belonging to him. And as those corrections abound in the parts written by Mr. B. it would require another arithmetical process to distinguish what properly belonged to each. For

these particulars we refer to the pamphlet itself. On a general view, however, the following appears to be nearly an abstract of the whole of their assistance.

Lect. 1. Mr. B. wrote the greatest part (to the 40th page). Dr. P. made a great many corrections, and appears to have added a page or two. Lect. 2. Mr. B. none—Dr. P. ten corrections, and about two pages added. Lect. 3. Mr. B. 24 pages, from p. 118 to p. 141, about half—Dr. P. about 12 pages, p. 105 to 107, and 144 to 154, and several corrections and additions. Lect. 4. Mr. B. none—Dr. P. added three pages at the end, three epithets, and corrected three lines. Lect. 5. Mr. B. about a fourth, from p. 225 to 240—Dr. P. somewhat more, p. 210 to 225, and some other additions and corrections. Lect. 6. Mr. B. none—Dr. P. added page 253-4, corrected and substituted 12 lines. Lect. 7. Mr. B. about four-fifths, p. 289 to 327, except some few additions—Dr. P. nearly the remainder. Lect. 8. Mr. B. two fifths, p. 362 to 383—Dr. P. a few lines, and some epithets added. Lect. 9 and 10 Mr. B. none—Dr. P. furnished a considerable part of the 9th in additions and substitutions of various passages throughout the sermon, which appear to amount to about half. Of the 10th Dr. P. added and substituted the greater part. In the notes Mr. B. wrote about a fourth\*, and Dr. P.'s contributions seem to be nearly the same, viz. p. 14, 23—27—50 to 60—85 to 87, &c.

By adding these several parts together, the general result, as near as we can judge, appears to be, that Mr. B. composed or filled up of Dr. White's outlines about a third of the volume, and that Dr. Parr's additions, &c. may amount to about a fourth, including the tenth sermon. With respect to the merits of these parts, we recommend to such of our readers as wish to satisfy themselves, to compare lectures 2, 4, and 6, in which Mr. B. had no share, and Dr. P. but a very trifling one, with those parts of the other sermons which they are specifically stated to have written.

The letters from Mr. B. are inserted to shew that he wrote only parts of those sermons; that he 'conducted himself by Dr. W.'s hints, and only filled up the outline which he drew for his direction, &c.' p. 20.

Dr. W. appears to have furnished Mr. B. with some articles for a review. Several sermons are mentioned which Mr. B. lent to Dr. W. on different occasions, which are not relevant to this subject farther than as they tend to shew the whole of the obligations Dr. W. received from Mr. B.

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\* These notes consist of about nine pages at the beginning, part of p. 28 and 29—60 to 68—77 to 83. Those which relate to Socinianism Mr. B. seems to have been exceedingly anxious to have inserted, and almost insisted upon it in his letters, p. 33. These references are made to the second edition of the sermons.

The statement of Dr. Parr's assistance in the Bampton lectures, appears to have been drawn up by himself, from the following extract, p. 91.

'It includes every thing, which, after a personal interview, and a second separate and careful examination, either Dr. Parr or myself had the least reason for believing to have been written by him. It is my duty to add, that I publish this statement by Dr. Parr's permission: and lest assistance so valuable should be in any degree depreciated, I shall explain, in his own words, the abbreviations used in the following list. "*Sub.*" is used as an abbreviation for *substituted*, *corr.* for *corrected*, and *add* for *added*; and under the word *substitution* is often implied, not merely the preservation, but the expansion of some idea which Dr. Parr found in Dr. White's papers, and sometimes the addition of other connected ideas.'

The manner in which this list is drawn up is so curious that we cannot forbear giving a specimen of it, and recommending it to the consideration of such of our readers as may happen to revise or correct the works of any of their friends, and have a *just sense* of the value of *their own writings*, and of the alterations they may make, as it is certainly a very proper method of preserving to posterity every word they may have written!!

#### LECTURE I.

Page 2, line 22, "exemplary," *add.*

Ibid. l. 23, "gracious," *add.*

Page 3. l. 8, "the petulance of ridicule, and the malignity of reproach," *sub.*

Ibid. l. 16, "They gazed perhaps" to "warnings of the preacher," l. 20. *sub.*

Page 5, l. 8, 9, "with effect" and "with propriety," *add.*

Page 8, l. 17, "no foundation" to "emotions of enthusiasm," l. 19, *corr.* &c. &c.

Dr. Parr states that his first 'declaration at Oxford, about the assistance he had given to Dr. W. was extorted from him upon hearing those unjust and provoking reports by which the whole of the Bampton lectures was then assigned to Mr. Badcock;' and this Dr. W. says, 'he *most implicitly and firmly believes.*' Some other instances are also added, in which Dr. W. has been under obligations to Dr. P. for sermons, &c.

In our former review we mentioned the circumstance of a promissory note for 500l. having been given by Dr. W. to Mr. B. as a transaction for which we were unable to account; this Dr. W. has now explained in a manner which clearly proves that it was given for services to be performed in the history of Egypt, and which never were executed. In consequence of the plan he had formed, Dr. W. applied to Mr. B. for his assistance in the first part of the work, respecting the ancient history of Egypt, to direct him in which, he was to receive the general plan and an analysis of every part; whilst Dr. W. intended to collect materials from the historians of the east,  
relative



relative to the middle ages, in which all our present histories of that country are very deficient, to enrich the modern part.

' This application was made personally at South Molton, in July, 1786, when I left 40l. with Mr. B. who was at that time employed in writing for some periodical publications, and depended principally on the profits arising from these employments. I was convinced that the attention he must necessarily pay to that part of the history he had undertaken, would render his perseverance in these labours in a great degree impracticable, and his means of subsistence scanty and precarious. I was at the same time sanguine in my hope that the work I had planned, would prove uncommonly lucrative; and I therefore took an early opportunity of assuring Mr. B. that he should amply partake of its fruits. With this view, on the 7th of August, 1786, I sent him the following note, &c. (See our Review, Vol. V. p. 365.) I purposely avoided making the note payable to order, thinking, however erroneously, that I should by this means afford security and encouragement to Mr. B. without the risque of its being presented for payment, should he die without rendering the future assistance, for which it was designed to compensate.

' I conceived that the *Ancient History* of Egypt would make one volume quarto, and the *Modern* another; and that the whole work would produce such a sum as would enable me to discharge the note with a considerable remainder to myself.'

In the letter in which the note was enclosed, Dr. W. earnestly requested Mr. B. to take *no notice* of it in any letter he might send to him, with which injunction Mr. B. seems to have scrupulously complied, as no mention is made of it in the next letter he wrote; but in a subsequent one, dated September 2, in which he desires to see the plan fairly drawn out, and requires instructions, &c. he assures Dr. W. that the *memorandum* will never be made *any use of by him, or by any one for him, living or dead.*\* Dr. W. in his answer gives some directions respecting the part he wished him to undertake. The whole of the note became payable in August 1787, after which Mr. B. wrote several letters to Dr. W. in none of which are any pecuniary claims that he had on him mentioned; 'though he was confessedly in a situation too necessitous to admit of false delicacy or mistaken tenderness, he only entreats him to procure the sale of some manuscript sermons.'

The last of these letters from Mr. B. is dated the 7th of March, 1788, acknowledging the receipt of Dr. W.'s *favour*, which is stated to have been a letter with a bill enclosed. Mr. B. died the 19th of May following. Respecting the payment of the note in question, Dr. W. gives the following account.

' When I was applied to, soon after his death, for the payment of the note mentioned in page 65, I was with difficulty prevailed on to believe that this note existed; so perfect had ever been my confidence in the honour of Mr. B. and such was the construction which that confidence had induced me to put on a letter already submitted to the

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\* An extract of this letter is inserted in Dr. Gabriel's pamphlet.

reader. I engaged to pay Mr. B. 500l. upon the presumption of receiving an equivalent from his assistance in the history of Egypt. But as he died, without rendering me any part of that assistance, I therefore refused to pay his representative what I *thought* she could not legally demand; what Mr. B. never had claimed, and what I knew that, had he lived, he never could *equitably* have claimed.

‘ I afterwards consented to pay the whole sum, *partly* because I apprehended that my persisting to refuse the payment of it, might tend to the disclosure of the assistance which Mr. B. had given me in the Bampton lectures, and *partly* because I was informed that the note by Mr. B.’s death became a part of his assets, and as such, could *legally* be demanded.”

In the whole of this business Dr. White appears to have experienced very great injustice. That he was blameable in passing on the public, as his own, so great a proportion of the writings of Dr. Parr and Mr. Badcock, without acknowledgment, must be admitted; and although little more than a twelvemonth is allowed from the time of the appointment, to the preaching of the Bampton lectures, yet the shortness of that period will hardly be deemed a sufficient apology for seeking after so much assistance in the work. His conduct, however, by no means justifies that of his assistants; nor affords any excuse for the illiberal manner in which the assistance they gave has been propagated. No account is here given of the engagements under which Dr. P. acted; but those of secrecy he must in honour have been bound to observe; and he attempts to extenuate his preferring his claims by the plea of *sheltering himself from a claimant whose pretensions were unknown to him*. Mr. Badcock assisted under solemn engagements of secrecy, and received considerable sums of money in return, and so binding did he at one time think them, that in a letter dated the 14th of November, 1785, he writes,

‘ But if our correspondence should by any untoward circumstances be dissolved, yet nothing shall ever make me betray the confidence reposed in me. It shall not be said, that I have betrayed a friend, *even* though that friend may neglect me. Nay: a positive injury (much less neglect) should [not] make me violate the law of honour: for whatever fails me, I will never lose the noble satisfaction which arises from an upright mind, that would befriend another even to my own prejudice.’ P. 63.

This assurance however did not prevent him from disclosing the share he had in the Bampton lectures to Dr. Gabriel, to Mr. Hutton, and Sir John Chichester, as appears from Dr. Gabriel’s pamphlet. In that pamphlet also Dr. G. states, that Mr. B. told him he had received certain *pecuniary promises* from Dr. W. in consequence of the assistance he had given him, not one of which he had ever fulfilled, whereas in Mr. B.’s letters now published, the receipt of various sums is acknowledged\*;

\* It seems somewhat curious that in all these letters no specific sum is acknowledged—‘ I received your bank note. I received the bill you sent,’ &c. are the terms made use of,

at the same time he deprecates the idea of receiving any money as a recompence for what he had done, but accepts of it as a sum borrowed until he could repay ALL (p. 45 and 57); or if Dr. W. should not need it, he would throw the sum into a stock to be applied to their mutual account in a tour he most ardently longed to make with him to the continent.

The distressed and dejected situation in which Mr. B. languished for some time previous to his decease, will perhaps afford an excuse for his deviating from the line of conduct which he had prescribed to himself, but for the inveteracy with which his friends have preferred their accusations against Dr. W. respecting his conduct towards him, there does not appear at present any palliation.

A. D.

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ART. XLVI. *Asiatic Researches.*

(Concluded from Vol. vi. p. 437.)

Art. xvi. *Contains a Method of calculating the Moon's Parallax in Latitude and Longitude*; by Mr. REUBEN BURROW.—This method Mr. B. thinks of so much the greater importance, as in the Nautical Almanac for 1781, the PROBLEM for calculating the place of the nonagesimal degree, recommended to astronomers as ‘superior to all other methods for calculating eclipses of the sun, and occultations of the stars,’ is in a great measure erroneous.—This deserves the attention of Dr. Maskelyne, and of the Board of Longitude.

In Art. xvii. *We have the Process of making Attar, or Essential Oil of Roses*; by Lieut. Col. Polier.—It is obtained by simple distillation. Forty pounds of roses, with their calyxes, (but with the stems cut close) are put into a still with sixty pounds of water. The mass being well mixed, a gentle fire is put under the still; and when fumes begin to rise, the cap is put on, and the pipe fixed. The chinks are then luted with paste, and the refrigeratory filled with cold water. When the impregnated water begins to come over, the fire is lessened by gentle degrees, and the distillation continued until thirty pounds of water are come over; which is generally done in about four or five hours. This water is to be poured on forty pounds of fresh roses; and thence are to be drawn from fifteen to twenty pounds of distilled water, by the same process as before. It is then poured into pans, either of earthen ware or of tinned metal, and left exposed to the fresh air for the night. The attar or essence will be found in the morning, congealed, and swimming on the the top of the water.

To



To this article is subjoined a paper by Mr. Macdonald, giving a short account of the gold-dust and mines, in the island of Sumatra; which the author takes to be the Ophir of Solomon. 'This conjecture (says he) derives no small force from the word ophire's being a Malay compound; signifying a mountain containing gold. The natives have no oral or written tradition on the subject; except that the island in former times afforded gold for exportation.'

Art. XVIII. *On the Literature of the Hindoos from the Sanscrit; communicated by Goverdhan Caul, with a commentary, probably by Sir William Jones.*—From this first chapter of a rare Sanscrit book, intitled Vidyaderśa, (A view of learning) we find that the Vedas are considered by the Hindoos as the fountains of all knowledge, human and divine.

The Vedas consist of three Candas, or general heads; namely, Carma, Inyana, Upasana; or works, faith, and worship. The Atharvan is a sort of corollary from all three Vedas, and contains the quintessence of them. We are told that Colonel Polier possesses a complete copy of all the Vedas, in eleven large volumes.

The commentaries on these Hindoo Scriptures are innumerable; among which that of Vasishttha is reputed the most excellent.

From the Vedas are deduced the Upaveda, or practical arts of chirurgery and medicine, music and dancing, archery, or the art of war, and architecture, under which the system of mechanical arts is included.

There are a great number of medical works in Sanscrit, which contain the names and descriptions of Indian plants and minerals, with their uses in curing disorders. Many books also, in prose and verse, have been written on music, with specimens of Hindoo airs in very elegant notation\*: but the Silpa-sastra, or body of treatises on mechanical arts, is believed to be lost.

Next in order are the Vedangas; of which three relate to grammar, one to religious ceremonies, a fifth to mathematics, and the sixth to the explanation of the obscure words in the Vedas. The Hindoo grammar is abstruse, and requires the lucubrations of many years before it can be understood: but the Sanscrit prosody is easy and beautiful; and it is remarkable, that the language runs very naturally into Saphics, Alcaics, and Jambics.—Astronomical works are exceedingly numerous.

Subordinate to the Vedangas are the Purana, or the series of sacred poems, the body of law, and the six philosophical sastras.—The first Indian poet was Valmici, author of the Ra-

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\* What their notation is, we do not learn.

mayana, a complete epic poem, on one continued interesting and heroic action \*.

The system of Hindoo law consists of many tracts in high estimation; a complete digest of which was compiled, a few centuries ago, by Raghunadan, (the Trebonian of India) in twenty-seven volumes: 'The grand repository, says our author, of all that can be known on a subject so curious in itself, and so interesting to the British government.'—The author concludes with this observation.—

'Wherever we direct our attention to Hindu literature, the notion of infinity presents itself; and the longest life would not be sufficient for the perusal of near five hundred thousand stanzas in the Purāna's, with a million more perhaps in the other works before-mentioned; we may, however, select the best from each sāstra, and gather the fruits of science, without loading ourselves with the leaves and branches; while we have the pleasure to find, that the learned Hindus, encouraged by the mildness of our government and manners, are at least as eager to communicate their knowledge of all kinds, as we can be to receive it.—Since Europeans are indebted to the Dutch for almost all they know of Arabic, and to the French for all they know of Chinese, let them now receive from our nation the first accurate knowledge of Sanscrit, and of the valuable works composed in it; but if they wish to form a correct idea of Indian religion and literature, let them begin with forgetting all that has been written on the subject, by ancients or moderns, before the publication of the Gita.'

Art. XIX. is the translation of an Indian grant of land, in the same inflated style with Art. III.—The following stanzas (for so they are called) are curious.

'He who seizes land, given by himself or by another, will rot among worms, himself a worm, in the midst of ordure.'

'By seizing one cow, one vesture, or even one nail's breadth of ground, a king continues in hell, till a universal destruction of the world has happened.'

'A granter of land remains in heaven 60,000 years; a disseisor continues as many in hell.'

This article contains also, Remarks on the City of Tagāra; by Lieut. Fr. Wilford.

This famous city, known to the Greeks 2050 years ago, and for many ages the great emporium of the Decan, is now called Doulet-Abed.

Art. XX. gives a description of the Pangolin of Bahar; by Matthew Leslie, Esq. with a plate.

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\* Our author makes no mention of their dramatic poetry; but we are just now informed from good authority, that Sir William Jones has discovered an infinite number of plays in Sanscrit; one of which, a regular drama of seven acts, he has translated into English, and printed at Calcutta. Copies of it are expected by the first ships from Bengal.

The principal difference between this animal, and that of Buffon, is in the tail, which is much shorter, ends obtusely, and resembles in form and flexibility the tail of a lobster.

‘The pangolin, says Mr. Leslie, seems to constitute the first step from the quadrupede to the reptile; but we cannot venture to affirm more, until we have examined it alive, and observed its instincts; as it is said to be common in the country round Khanpur, and at Chagtigam, where the Musselmans call it the Land-Carp; we shall possibly be able to give, on some future occasion, a fuller account of it.’

Mr. L. adds, that there are, in our Indian provinces, many other animals, and many hundreds of medicinal plants, which have either not been described at all, or ill described, by the naturalists of Europe.

Art. XXI. is a translation from the Sanscrit of inscriptions on a very singular monument near Delhi, called the Staff of Firuz-shah, accompanied with a specimen of the original characters, and a figure of the monument.—One of the inscriptions runs thus, in the translator’s version:—‘May thy abode, O Vighraha! sovereign of the world, be fixed (as it ought) in the bosoms embellished with love’s allurements and full of dignity, of the women with beautiful eye-brows, who were married to thy enemies!’

Art. XXII. is a conversation which the president had with Abram, an Abyssinian, concerning the city of Gwender, and the sources of the Nile.

According to the narration of this Abram, Gwender is the metropolis of Abyssinia, and as large as Grand Cairo. It lies between two broad and deep rivers, Caka and Ancrib, which flow into the Nile at the distance of about fifteen days journey. The walls of the houses are of red stone, and the roofs of thatch. The palace has a plaistered roof, stands in the heart of the city, and resembles a fortress. The markets abound in pulse, and have also wheat and barley, but no rice. Sheep and goats are plenty, and the inhabitants are extremely fond of milk, cheese, and whey; but the country people and soldiery make no scruple of drinking the blood, and eating the raw flesh of an ox, which they eat without caring whether it be alive or dead!—A kind of mead is their common inebriating liquor; though, in some places, wine is made in abundance. The troops of Gwender are considerable, are armed with muskets, lances, bows, scimiters, and hangers. The council of state consists of about forty ministers. Six or seven tongues are spoken in Abyssinia, but the most elegant is the Amharcik. As to the sources of the Nile, which our Abram it seems had seen with his own eyes, and its course through Ethiopia, all that he had seen or heard of, was conformable to Ludolf’s description. ‘But all these matters, added he, are explained, I suppose, in the writings of Yakub, whom I saw



saw thirteen years ago in Gwender. He was a physician, and had attended the king's brother in his last illness. The prince died; yet the king loved Yakub, and indeed all the court and people loved him. The king received him in his palace as a guest, supplied him with every thing that he could want; and, when he went to see the sources of the Nile, for he was extremely curious, he received every possible assistance from the royal favour. He understood the languages, and wrote and collected many books, which he carried with him.—It was impossible for me to doubt, says the president, that he meant James Bruce, Esq.

Art. xxiii. is a curious paper on the trial by ordeal among the Hindoos; communicated by Warren Hastings, Esq.

The principal laws of Ordeal are as follow, verbally translated from Yagyawalcia.

‘The balance, fire, water, poison, and the idol, are the ordeals used here below for the proof of innocence, when the accusations are heavy, &c.

‘The sovereign having summoned the accused, while his clothes are yet moist from bathing, at sunrise, before he has broken his fast, shall cause all trials by ordeal to be conducted in the presence of Brāhmans.

‘The balance is for women, children, old men, the blind, the lame, Brāhmans, and the sick; for the Sūdra, fire or water, or seven barley-corns of poison.

‘He, who has recourse to the balance, must be attended by persons experienced in weighing, and go down into one scale, with an equal weight placed in the other, and a groove, with water in it, marked on the beam,’

‘Then he thus addresses the balance.

‘*Then, O balance, art the mansion of truth; thou wast anciently contrived by Deities: declare the truth, therefore, O giver of success, and clear me from all suspicion. If I am guilty, O venerable as my own mother, then sink me down; but if innocent, raise me aloft.*’—‘If he sink, he is convicted, or if the scales be broken; but, if the string be not broken, and he rise aloft, he must be acquitted.’

‘On the trial by fire, let both hands of the accused be rubbed with rice in the husk, and well examined: then let seven leaves of the Aswatt’ha (the religious fig-tree) be placed on them and bound with seven threads.’

‘He is then to address the fire thus:

‘*Thou, O fire, pervadest all beings; O cause of purity, who givest evidence of virtue and of sin, declare the truth in this my hand.*’—‘When he has pronounced this, the priest shall place in both his hands an iron ball, red hot, and weighing fifty palas\*. Having taken it, he shall step gradually into seven circles, each with a diameter of sixteen fingers, and separated from the next by the same space. If, having cast away the hot ball, he shall again have his hands rubbed with rice

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\* A pala is four carsha's, and a carsha eighty ractica's, or seeds of the Gunga-creeper, each weighing above a grain and a quarter, or correctly 1  $\frac{5}{16}$  gr.

in the husk, and shall show them unburned, he will prove his innocence. Should the iron fall during the trial, or should a doubt arise, on the regularity of the proceedings, he must be tried again.

‘If water be the trial, *Preserve me, O Varuna*, (says he) *by declaring the truth.*’ ‘Thus having invoked the God of Waters, the accused shall plunge his head into the river or pool, and hold both thighs of a man, who shall stand in it up to his navel. A swift runner shall then hasten to fetch an arrow, shot at the moment of his plunging; and if, while the runner is gone, the priest shall see the head of the accused under water, he must be discharged as innocent.’

‘If poison be the trial, he prays thus:—‘*Thou, O poison, art the child of Brahma, stedfast in justice and in truth: clear me then from this heavy charge, and, if I have spoken truly, become nectar to me.*’—Saying this, he shall swallow the poison *sáruga*, from the tree, which grows on the mountain *Himálaya*; and, if he digest it without any inflammation, the prince shall pronounce him guiltless.

‘Or the priest shall perform rites to the image of some tremendous deity, and, having bathed the idol, shall make the accused to drink three handfuls of the water, that has dropped from it. If, in fourteen days after, he suffer no dreadful calamity from the act of the deity, or of the king; he must indubitably be acquitted.’

Thus we see that superstition is nearly the same all over the world; and has been so in all ages.

Articles xxiv. and xxv. are two *Anniversary Discourses*, by the president; written with his usual elegance and ingenuity—but which cannot be easily abridged, and

Art. xxvi. and last, contains *Corrections of the Lunar Method of finding the Longitude*, by Mr. REUBEN BURROW.

We shall embrace the earliest opportunity after its arrival, of laying before our readers an analysis of the second volume of this curious work. R.

ART. XLVII. *Trial for a Breach of Promise of Marriage. Miss Elizabeth Chapman, against William Shaw, Esq. Attorney at Law. Before the Right Honourable Lord Kenyon, in the Court of King's Bench, Westminster Hall, on Saturday, May 22, 1790. 4to. 31 Pages. price 1s. 6d. Riebau. 1790.*

THERE is nothing very interesting in this trial. The Jury gave only 20l. damages, yet as we conceive the young lady was a sufferer, we cannot but recommend the perusal of this pamphlet, to young ladies in general, any half-hour they can spare from the circulating library.

ART. XLVIII. *The Journal of the Proceedings of the Guardian, Commanded by Lieutenant Riou, bound to Botany Bay, from the 22d of December, to the 15th of January, 1790, with authentic Copies of Lieut. Riou's Letters to the Board of Admiralty, &c. 8vo. 45 pages. Price 1s. Ridgeway. 1790.*

THE same as published in the papers from the copy at the Admiralty. The steady perseverance, bravery, and decision of Lieut. Riou, in circumstances that seemed to require greater than human wisdom, can never be sufficiently admired. The philosopher will think him entitled to something more than common approbation.

ART. XLIX. *A Narrative of the Mutiny on Board his Majesty's Ship Bounty; and the subsequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies.* Written by Lieut. William Bligh, Illustrated with Charts. 4to. 88 pages. price 7s. in boards. Nicol. 1790.

THIS narrative is only a part of a voyage undertaken by this unfortunate ship, for the purpose of conveying the bread-fruit tree from the South Sea islands, to the West Indies. What is here related, is not the first in point of time; that part of the voyage which preceded, will be published hereafter. Lieut. Bligh considered it necessary to publish the present narrative, as soon as possible, for his own vindication.

In August, 1787, he was appointed to command the *Bounty*, a ship of 215 tons burthen, carrying 4 six pounders, 4 swivels, and 46 men, including himself and every person on board. They sailed from England in December, 1787, and arrived at Otaheite on the 26th of October, 1788. On the 4th of April, 1789, they left Otaheite, and at this period the narrative begins. He had then on board 1015 fine bread-fruit plants, besides many other valuable fruits of that country, which they had been collecting for 23 weeks, and were in the highest state of perfection. As the mutiny followed almost immediately, we shall give an account of it in his own words.

\* On the 11th of April, I discovered an island in latitude 18° 52' S. and longitude 200° 19' E. by the natives called Whytootackee. On the 24th we anchored at Annamooka, one of the Friendly Islands; from which, after completing our wood and water, I sailed on the 27th, having every reason to expect, from the fine condition of the plants, that they would continue healthy.

\* On the evening of the 28th, owing to light winds, we were not clear of the islands, and at night I directed my course towards Tofoa. The master had the first watch; the gunner the middle watch; and Mr. Christian, one of the mates, the morning watch. This was the turn of duty for the night.

\* Just before sun-rising, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burket, seaman, came into my cabin while I was asleep, and seizing me, tied my hands with a cord behind my back, and threatened me with instant death, if I spoke or made the least noise: I, however, called so loud as to alarm every one; but they had already secured the officers who were not of their party, by placing



placing centinels at their doors. There were three men at my cabin door, besides the four within; Christian had only a cutlass in his hand, the others had muskets and bayonets. I was hauled out of bed, and forced on deck in my shirt, suffering great pain from the tightness with which they had tied my hands. I demanded the reason of such violence, but received no other answer than threats of instant death, if I did not hold my tongue. Mr. Elphinston, the master's mate, was kept in his birth; Mr. Nelson, botanist, Mr. Peckover, gunner, Mr. Ledward, surgeon, and the master, were confined to their cabins; and also the clerk, Mr. Samuel, but he soon obtained leave to come on deck. The fore hatchway was guarded by centinels; the boatswain and carpenter were, however, allowed to come on deck, where they saw me standing abaft the mizen-mast, with my hands tied behind my back, under a guard, with Christian at their head.

• The boatswain was now ordered to hoist the launch out, with a threat, if he did not do it instantly, to take care of himself.

• The boat being out, Mr. Hayward and Mr. Hallet, midshipmen, and Mr. Samuel, were ordered into it; upon which I demanded the cause of such an order, and endeavoured to persuade some one to a sense of duty; but it was to no effect: 'Hold your tongue, sir, or you are dead this instant,' was constantly repeated to me.

• The master, by this time, had sent to be allowed to come on deck, which was permitted; but he was soon ordered back again to his cabin.

• I continued my endeavours to turn the tide of affairs, when Christian changed the cutlass he had in his hand for a bayonet, that was brought to him, and, holding me with a strong gripe by the cord that tied my hands, he with many oaths threatened to kill me immediately if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular people were now called on to go into the boat, and were hurried over the side: whence I concluded that with these people I was to be set adrift.

• I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

• The boatswain and seamen, who were to go into the boat, were allowed to collect twine, canvas, lines, sails, cordage, an eight and twenty gallon cask of water, and the carpenter to take his tool chest. Mr. Samuel got 150lbs. of bread, with a small quantity of rum and wine. He also got a quadrant and compass into the boat; but was forbidden, on pain of death, to touch either map, ephemeris, book of astronomical observations, sextant, time-keeper, or any of my surveys or drawings.

• The mutineers now hurried those they meant to get rid of into the boat. When most of them were in, Christian directed a dram to be served to each of his own crew. I now unhappily saw that nothing could be done to effect the recovery of the ship: there was no one to assist me, and every endeavour on my part was answered with threats of death.

• The officers were called, and forced over the side into the boat, while I was kept apart from every one, abaft the mizen-mast; Christian, armed with a bayonet, holding me by the bandage that secured my hands. The guard round me had their pieces cocked, but, on my daring the ungrateful wretches to fire, they uncocked them.

• Isaac

• Isaac Martin, one of the guard over me, I saw, had an inclination to assist me, and, as he fed me with shaddock, (my lips being quite parched with my endeavours to bring about a change) we explained our wishes to each other by our looks; but this being observed, Martin was instantly removed from me; his inclination then was to leave the ship, for which purpose he got into the boat; but with many threats they obliged him to return.

• The armourer, Joseph Coleman, and the two carpenters, McIntosh and Norman, were also kept contrary to their inclination; and they begged of me, after I was astern in the boat, to remember that they declared they had no hand in the transaction. Michael Byrne, I am told, likewise wanted to leave the ship.

• It is of no moment for me to recount my endeavours to bring back the offenders to a sense of their duty: all I could do was by speaking to them in general; but my endeavours were of no avail, for I was kept securely bound, and no one but the guard suffered to come near me.

• To Mr. Samuel I am indebted for securing my journals and commission, with some material ship papers. Without these I had nothing to certify what I had done, and my honour and character might have been suspected, without my possessing a proper document to have defended them. All this he did with great resolution, though guarded and strictly watched. He attempted to save the time-keeper, and a box with all my surveys, drawings, and remarks for fifteen years past, which were numerous; when he was hurried away, with 'Damn your eyes, you are well off to get what you have.'

• It appeared to me that Christian was some time in doubt whether he should keep the carpenter, or his mates; at length he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without some opposition, to take his tool chest.

• Much altercation took place among the mutinous crew during the whole business: some swore 'I'll be damned if he does not find his way home, if he gets any thing with him,' (meaning me); others, when the carpenter's chest was carrying away, 'Damn my eyes, he will have a vessel built in a month.' While others laughed at the helpless situation of the boat, being very deep, and so little room for those who were in her. As for Christian, he seemed meditating instant destruction on himself and every one.

• I asked for arms, but they laughed at me, and said I was well acquainted with the people where I was going, and therefore did not want them; four cutlasses, however, were thrown into the boat, after we were veered astern.

• When the officers and men, with whom I was suffered to have no communication, were put into the boat, they only waited for me, and the master at arms informed Christian of it; who then said—'Come, Captain Bligh, your officers and men are now in the boat, and you must go with them; if you attempt to make the least resistance you will instantly be put to death:' and, without any farther ceremony, holding me by the cord that tied my hands, with a tribe of armed ruffians about me, I was forced over the side, where they untied my hands. Being in the boat we were veered astern by a rope. A few pieces of pork were then thrown to us, and some clothes, also the cutlasses I have already mentioned; and it was now that the armourer

and carpenters called out to me to remember that they had no hand in the transaction. After having undergone a great deal of ridicule, and been kept some time to make sport for these unfeeling wretches, we were at length cast adrift in the open ocean.

After some account of the ringleaders, who appear to have acted with the basest treachery and ingratitude, Capt. Bligh enquires into what might be the cause of a revolt so unexpected; and is of opinion, that 'the mutineers had assured themselves of a more happy life among the Otaheitan, than they could possibly have in England; which, joined to some female connections, have most probably been the principal cause of the whole transaction.' Several circumstances are here brought, respecting the Otaheitan women, and the behaviour of the natives in general to the crew, which justify this opinion, but scarcely any thing that lessens or excuses their perfidy. The persons in the boat now consisted of nineteen, including Lieut. Bligh. His first determination was to seek a supply of bread fruit and water at Tofoa, and afterwards to sail for Tongataboo, and there solicit Poulaho the king to equip the boat, and grant a supply of water and provisions, so as to enable them to reach the East-Indies. The quantity of provisions in the boat was 150 lb. of bread, 16 pieces of pork, 2 lb. in each, 6 quarts of rum, 6 bottles of wine, 28 gallons of water, and four empty barrecoes. This quantity, for nineteen men in their situation, scarcely contradicts the saying, that "The tender mercies of the wicked are cruelty."

Wednesday, April 29, they got to Tofoa, too late at night to be able to land with safety; next morning some part of the crew landed, and brought away a quantity of water. A glass of wine and a morsel of bread was the dinner of these poor men on this day. On the 30th they landed again, and procured a few cocoa nuts, being willing to husband their own provisions as much as possible. The wind preventing them from getting to sea, they landed next day again, and after a fatiguing search, returned with only some water and plantains, two of which, with an ounce of pork and half a glass of wine, was the proportion allotted to each for his dinner. May the 1st, made a fruitless attempt on land for provisions, but finding a convenient place to remain in, part only staid in the boat; next day the party on land met with two men, a woman, and a child, and soon after others came, and a friendly intercourse began to be established, the captain receiving some few provisions in exchange for buttons and beads. May the 2d, they were visited by two chiefs, who enquired after Captains Cook and Clerk; the natives, however, became numerous and troublesome, and an attack was plainly in agitation. Captain Bligh had no sooner put himself and his men on board the boat, (except one poor man whom the natives killed) than the attack began by about 200 of them; resistance was impossible; providence, however,



so far favoured the boats crew, that they were able to put to sea, and it being now almost dark, the natives gave up the pursuit.

The boat now bore away across a sea, where the navigation is but little known, the crew having promised to be contented with one ounce of bread, and a quarter of a pint of water, *per* day; the whole stock was 150lb. of bread, 28 gallons of water, 20lb. of pork, 3 bottles of wine, and 5 quarts of rum. A storm coming on in the evening, they were under the necessity of throwing overboard such of their cloaths as could be spared to lighten the boat, and to prevent the bread from being wetted and spoiled. This expedient gave them more room to bale the water out, and get the bread stowed in a chest which fortunately the carpenter had. Their dinner on this day, May 3, was a *tea-spoonful* of rum to each person, with a quarter of a bread fruit, which was scarcely eatable. He now wished to direct his course to the W.N.N. to get a sight of the Feejee islands. May 4th blew a storm from N.E. to E.S.E. which occasioned great hardships to them from the wet and cold. Nothing material to transcribe occurs for some days, without our being obliged to refer to the charts. On the 8th they were chased by a canoe, which did not come up with them. The greater part of the journal now exhibits a series of distresses and difficulties, in which the resolution of the crew is honourably conspicuous. The captain every day minutes down his bearings and supposed latitudes and longitudes, for which we must refer to the journal itself, as without the charts they would not be easily understood.

Their distress on the 24th of May is thus described,

'I determined,' says capt. B. 'to know the exact quantity of bread I had left; and on examining found, according to my present issues, sufficient for 29 days allowance. In the course of this time, I hoped to be at Timor; but, as that was very uncertain, and perhaps after all we might be obliged to go to Java, I determined to proportion my issues to six weeks.—I therefore fixed, that every person should receive one 25th of a pound of bread for breakfast, and one 25th of a pound for dinner; so that by omitting the proportion for supper, I had 43 days allowance. At noon some noddies came so near to us, that one of them was caught by hand. This bird is about the size of a small pigeon. I divided it, with its entrails, into 18 portions, and by the method of, *Who shall have this?* it was distributed with the allowance of bread and water for dinner, and eat up bones and all, with salt water for sauce.'

The method of division by *Who shall have this?* is thus performed. One person turns his back on the object that is to be divided; another then points separately to the portions, at each of them asking aloud, '*Who shall have this?*' to which the first answers by naming somebody. This impartial method of division gives every man an equal chance of the best share.

May 29th, they landed on a projecting part of the main, bearing from S.W. by S. to N.N.W.  $\frac{1}{4}$  W; here they found plenty of oysters and fresh water, and being enabled to kindle a fire, made a stew with some bread and pork, of which each man got a pint. Their bodily complaints were, dizziness in the head, weakness of the joints, and violent tenesmus; most of them having had no evacuation by stool since they left the ship! These complaints, however, were not, the captain says, alarming. On this island, ( $12^{\circ}$ .  $39'$ . S.) they found several fruits, and were enabled to add something to their stores; no natives appeared until May 31, just as they had stored their boat with oysters, &c. and were about to sail, when twenty natives came running and hallooing, and made signs for the boats crew to come to them, but the latter chose to make the best of their way, directing their course within two small islands, that lie to the north of the island they had just left, passing between them and the main land towards Fair Cape, with a strong tide in their favour. The coast seemed to incline to the N.W. and W.N.W. agreeably to capt. Cook's survey. After sailing some time, they landed on an island of good height, and sent out parties to seek supplies. Here the first symptoms of discontent appeared among the men, which capt. Bligh quelled, by the very singular expedient of challenging the principal malecontent to fight him! In this place they found oysters and small dog-fish, with water. Sunday June 1. left it, but landed again soon on a neighbouring island, the latitude of which was  $11^{\circ}$ .  $47'$ . S. Here likewise they picked up some scanty provisions.

June 12 they discovered Timor, the coast of which they had thus reached in an open boat in 41 days after leaving Tofoa, having in that time run, by their log, a distance of 3618 miles, without losing a man, notwithstanding the extremity of their distresses. The remainder of the journal is a pleasing account of their reception at Timor, and their subsequent voyage to Europe, for which we refer to the work itself.

This journal, considered as part of a larger work, forms a very important acquisition to our knowledge of the South Sea Islands. The courage and perseverance of Capt. Bligh and his associates after they were driven from the ship, the excess of their distresses, their steady adherence to an œconomy of provisions scarcely sufficient to preserve life, without having lost a man or been afflicted with any fatal disorder, the many little circumstances too numerous for us to extract, but sufficiently interesting to detain the reader of the work itself, altogether exhibit a sublime picture of human resolution, and, what Capt. Bligh appears never to have lost sight of, a firm confidence, amidst the greatest distresses, in the protection of providence.—We have only

only to add, that no accounts have hitherto been received of the ship and the mutineers; it is not improbable that the restless spirit and sensual disposition which incited them to mutiny may have ere now proved their destruction.

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ART. I. *Incidents of youthful Life; or, The true History of William Langley.* Fo. cap. 8vo. p. 157. Pr. 1s. 6d. sewed. Faulder. 1790.

THIS little volume is written in an easy style, and familiar incidents are related in an unaffected manner, but they want life and interest; it may be found a useful book in schools to teach boys to read, for the words are short, and the lessons it contains, though cold, are harmless.

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ART. LI. *A Plan for promoting the religious Observance of the Sabbath-Day: and a Friendly Remonstrance, designed for the Adult Poor; submitted to the Consideration of the Patrons of Sunday Schools, and other Benefactors to the Lower Class of People.* By Mrs. Trimmer. Pr. 4d. Longman. 1790.

THAT the observance of the sabbath-day is not a religious obligation, is a doctrine which naturally follows a relaxation of public morals, and even the ingenuity of some men has been employed to prove that a sense of this duty is but prejudice, and to class an attendance on divine worship among the superstitions of the day. Observation, however, points out to us a thousand evils which result from the profanation of the sabbath, while no attempt has been made to prove one single good effect arising from it.

'The lamentable neglect,' says Mrs. Trimmer, 'of the sabbath which prevails among the generality of the adult poor, need not be pointed out, to those who are daily witnesses of it: yet from attentive observation, I am inclined to think, that numbers who make a custom of absenting themselves from public worship, have fallen into this ill habit, through causes very remote from contempt of the divine command, and may be easily prevailed upon to amend their lives in this particular.'

We perfectly agree with our authoress in this sentiment; *insensibility* and *ignorance* are the common causes of this neglect, and hence we are led to think well of the plan proposed; which is 'to make *Parochial Gifts, Occasional Collections, and Private Donations*, instrumental to the religious observance of the sabbath-day.' An experiment has been made of the effects of this mode on the poor of Brentford, and this our readers will not be sorry to see in the authoress's own words.

\* For the satisfaction of such persons as may be desirous of knowing



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'For the satisfaction of such persons as may be desirous of knowing

knowing in what manner the experiment was made here, I shall give a short account of the proceedings.

The first step was, to expostulate in a friendly manner with some of the poor who occasionally applied for relief, on the sad practice they had fallen into of profaning the sabbath. The generality of them agreed that it was very wrong, and expressed a wish that circumstances would admit of their attending divine worship, but seemed to think there were insuperable obstacles in their way; two only attempted to *justify* themselves, by saying, 'they must take the sabbath for the purpose of washing their linen and cleaning their houses:'—these persons soon yielded to the reasons that were offered; one of them has never since missed being at church, both morning and afternoon, and has repeatedly declared that she will constantly attend in future; the other has generally been once a day. The most prevailing excuse amongst the women was, the want of Sunday apparel: this was silenced by arguments. The original plan was then sent to every poor person that had been accustomed to partake of the gifts, and with it the friendly remonstrance; together with 6 tickets, on which the respective names of the poor were written. The remonstrance was universally read, and received by those to whom it was addressed as kindly intended; the tickets were regarded as an earnest of some benefit, which it depended upon themselves to secure.—On the ensuing Sunday, as has been already mentioned, they flocked to the chapel, both men and women, in great numbers, behaved very properly, and left their tickets with the clerk, who stood ready to receive them at the Church door.

Inquiry was made the next day after those who sent their tickets for sickness, and some relief afforded, to such as stood in need of it: but several of them had the advantage of weekly pay from those excellent institutions called *Friendly Societies*.

After the poor had attended three Sundays, each received, on delivering their ticket, a note for a loaf of bread, to be had on the day following, at the baker's whose name was inserted on the ticket; with this they went quietly home, and had no farther trouble than to go themselves, or send a child, the next day, for the loaf.

As some of the persons who had been accustomed to have the gifts belonged to the congregation of Dissenters, notes were sent to the minister for them; and when he made his distributions, notes were sent by him to such of the church of England people on the list as used to share them in former winters.

In this manner the poor have been repeatedly supplied, several times, with bread and coals, to the general satisfaction of all parties.—The baskets provided for the accommodation of lying-in women, have been lent to those only who were on the lists.—When the people had given in all their tickets, they received them back again. It was very pleasant to observe such as had given constant attendance desirous of having the circumstance remarked, and requesting a fresh supply; but it would have saved some trouble had we given them a larger number at first.—Many women were under the necessity of bringing children with them; and now and then there



there has been a little disturbance with the very young infants; but those of two or three years old behave in general so well, that there is no wish to keep their mothers at home on their account. Besides the benefit which it is to be hoped the minds of our poor neighbours will receive from frequently assembling together, for the purpose of keeping the commandment of their God, they will probably derive advantage to their health by the practice of cleaning themselves once a week.

‘The time is now approaching when our winter funds being exhausted, the poor will have but little to expect.—Some of the most unprincipled will very likely absent themselves; and some will, from various causes, be under a necessity, during the *summer months*, of remitting their constant attendance; the latter, I apprehend, will inform us of this: and as a check upon the rest, a notice to the following purport, signed by the Minister, will be prepared to be sent, as their tickets are missed.

“It has been observed, that since the gifts ceased, you have left off attending divine worship. Those who assisted you last winter are very sorry to find you came to the *house of God* only for *worldly gain*; and you are desired to take notice, that if you continue to be a SABBATH BREAKER, your name will be struck out of the list of *orderly people*, and you will not be allowed any part of the gifts next year.”

‘That the execution of this plan may be rendered as easy as possible, to those who shall think it worth a trial, the form of the list and tickets may be had, ready prepared for use, at the publisher's of this Tract.’

The objections that occur to this plan are ably answered by Mrs. T. and, indeed, it occurs at first sight, that here a connexion is formed between *religion* and *interest*, but it must be remembered that the adult poor are in general notorious in ignorance and stupidity, that in every attempt to make them know and reflect, something must be addressed to the senses, and some allurements placed before them, which to well informed minds, would be unnecessary, and indeed insulting. And encouraging the poor to be regular in their attendance on divine worship by the inducements of a loaf of bread, an article of clothes, or a small sum of money, will, we hope and indeed are almost confident, lead them to reflect that the favour of the rich, and the pity and assistance of the charitable are to be gained by decent and virtuous behaviour; whereas in the present system of things we have too much reason to think the very reverse is their belief, and hence it becomes so easy to seduce the poor to be the agents in any mischief, or even villainy. Upon the whole therefore we cannot but think that this plan bids fair for success, and that our authoress will hereafter be enabled to assure us,

‘That those who came to scoff, remain'd to pray.’

To this plan is annexed a *Friendly Remonstrance to the adult Poor*, in which the nature and duty of the religious observance  
of

of the Lord's Day are explained in a plain and pious manner, and well adapted to the capacities of those for whom it is intended. It is sold by itself at 3d. or 20s. per hundred, and is a valuable present to the poor, and to young people in general.

C. C.

ART. LII. *A Sketch of the Lives and Writings of Dante and Petrarch. With some Account of Italian and Latin Literature in the Fourteenth Century.* Fo. Cap 8vo. 114 p. Pr. 2s. 6d. sewed. Stockdale.

THIS accurate sketch contains some information, brought forward with that silent unobtrusive ease which distinguishes the writings and manners of a gentleman; and in the language, there is a degree of purity, bordering on elegance, which equally points out the well bred man, who writes at his leisure and tranquilly revises his work undisturbed by pecuniary cares. The following extract will give an idea of the plan, and of the style.

P. 1. 'The revival of letters, and the progress of genius and manners, have ever been dear to the lovers of literature; and when every concomitant circumstance is minutely traced by the historian and antiquary, we are apt to contemplate with pleasure the struggles of expiring barbarity, and the rise of elegance and polite learning. That Italy should be the country which first shewed the symptoms of an anxious desire to throw off the shackles of ignorance, and break the bonds of barbarism, is not the least surprising, since (to use the words of a learned historian), even in the darkest periods of monastic ignorance, she had always retained a greater degree of refinement and knowledge than any other European country. In the beginning of the fourteenth century, and at the end of the sixteenth, refinement seemed to exert herself with some degree of power; and more particularly in forming, under Leo the Xth. a body of men, who for abilities, learning and accomplishments, might vie with those of the Augustan age. The great patronage extended to men of learning, by a prince, who, to the deeper studies of the scholar, added the polite and refined manners of the courtier, could not fail to draw into being the poet, philosopher, and painter. But as the first dawn of the morning is often surveyed with as much pleasure as the sun in his meridian brightness, the editor will therefore attempt to trace the early productions of Italian poetry, and excuse himself from proceeding farther; since that subject is likely soon to receive ample illustration from one of the first critics of the age. It has been remarked that Europe may perhaps behold ages of a bad taste; but will never again relapse into barbarism:—the sole invention of printing has forbidden that event. In the fifteenth century, this art, whose first materials were rough, and execution clumsy, was the means of multiplying manuscripts, and circulating more freely the remaining relics of knowledge.'

M.

LITERARY

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ROYAL SOCIETY OF MEDICINE AT PARIS.

Feb. 26. The prize for the question on the use of purgatives and cold air in the small-pox [see our Rev. Vol. II. p. 238] was adjudged to Dr. F. Salva Campillo, of Barcelona, and the accessit to Dr. Mazeron Desvergnès, of Evaux in Combraille: two other papers were honourably mentioned.

For answers to the question on the steeping of hemp, [see as above, p. 237] were given to Mr. Luce, apothecary, of Grapè, a medal of 100l. (4l. 3s. 4d.); to Mr. Pajot des Charmes, of Abbeville, and Mr. Faure, M. D. of Paris, a smaller medal each. Dr. Salva Campillo sent also a supplement to his former paper which had obtained a prize, [*ibid.*]

The prize for the question on the nature of different kinds of milk [see our Rev. Vol. I. p. 225] was divided; 900l. (37l. 10s.) to Messrs. Parmentier and Déyeux, who wrote a memoir conjointly, and 300l. (12l. 10s.) to Drs. Abr. Van Stipriaan Luiscius, of Delft, and Nich. Bondt, of Amsterdam, who wrote another in the same manner. Honourable mention was made of another by Mr. Boysson, apothecary, of Aurillac.

On the subject of medical topography, small gold medals were given to Messrs. Vincent, jun. and Baumes, for the med. top. of the city of Nîmes; Mr. Gallot for that of Poitou; and Mr. Mallet de la Brosfière, for those of Cayes, Port au Prince, and Mol St. Nicholas, in St. Domingo, and of St. Maloes.

A paper on the rickets, [see our Rev. Vol. III. p. 501] by Mr. Baumes, M. D. of Nîmes, was honourably mentioned, and a prize of encouragement of 200l. (8l. 6s. 8d.) adjudged to him. To Mr. Waters, M. D. of Weteren in Flanders, a small gold medal was adjudged, for a paper on the subject of epispastics [see our Rev. Vol. I. p. 225.]

The following are the questions now proposed by the society.

1. Are there any slow or chronic diseases, in the sense admitted by Stoll and some of the moderns? If there be, what are their symptoms, and how ought they to be treated? [see our Rev. Vol. I. p. 226, and Vol. III. p. 500.]

2. What is the nature of pus, and by what signs may it be distinguished in different diseases, particularly in those of the breast?

3. To determine by experiments and observations the nature of the virus which attacks and softens the bones in the rickets, and thence to inquire whether the treatment of that disease might not be improved, [see Vol. III. p. 501.]

4. To ascertain, in the treatment of diseases in which the different kinds of epispastics are indicated, in what cases we ought to prefer some particular one to any other, and in what cases they ought to be applied either as far as possible from the seat of the disease, on the parts near it, or on the part itself.



5. To determine by a series of observations, what are the good or ill effects that arise from the use of the different kinds of bran, considered as an aliment or medicine, when given to animals?

6. To ascertain, by accurate experiments, the nature and difference of the gastric juice in the various classes of animals; its use in digestion; the principal alterations of which it is susceptible; its influence in the production of diseases; in what manner it modifies the action of medicines; and in what cases itself may be employed as a medicine. [See below, p. 233, and Vol. III. p. 600.]

7. To determine, from the best knowledge we have of the nature of the milk of a woman, cow, ass, goat, sheep, or mare, and from observation, the medical properties of those different kinds of milk, and on what principles we ought to regulate their use in the treatment of different diseases.

8. To determine what precautions are to be taken, with respect to the temperature of the season and the nature of the climate, for preserving the health of an army towards the end of winter, and during the first months of a campaign; what diseases troops are most liable to at those periods; and what are the best methods of treating or preventing such diseases.

The prize for question 3, is 1400*l.* (58*l.* 6*s.* 8*d.*); those for 1, 2, 4, 6, 7, 600*l.* (25*l.*) each; for 8, 400*l.* (16*l.* 13*s.* 4*d.*); and for 5, 300*l.* (12*l.* 10*s.*)

The papers in answer to 1, 2, must be sent, post-free, to M. Vicq d'Azyr, rue de Tournon, No. 13, before the 1st of Dec. next: those on 3, before the 1st of Dec. 1791: on 4, 5, 6, before the 1st of May, in the same year; and on 7, before the 1st of May, 1792. No time is set for those on question 8.

The society, desirous of preventing those evils to which healthy nurses are exposed when they suckle new-born infants attacked with the venereal disease, and aware of the importance of the subject, and how essential it is to have accurate notions of it, announce their intentions of shortly publishing a programme for those purposes. As it will demand much time and extensive research to give a satisfactory answer, they think it proper to communicate their design before-hand in the following terms.

1. The diagnosis presents great difficulties. It is necessary to inquire how the venereal disease of new-born infants may be distinguished from every other, at all resembling it, to which children at that period are liable; and to determine whether children born of a venereal mother have, at the birth, symptoms sufficiently marked for them to be deemed infected, and treated as such. This examination must be made in the first weeks in particular.

2. The difference between the venereal disease of new-born infants, and that which appears in those of a more advanced age, must be pointed out; and whether such difference has any influence on the method of cure. 3. The precautions necessary to render the treatment of such infants effectual, and exempt from danger, must be pointed out; at the same time appraising the value of the methods already proposed with those views.

The readings at this meeting were as follows: On the preventive and curative treatment of the diseases of seamen: by Mr. Desperieres. On the true nature of the leprosy of the Hebrews: by Mr. de

de Chamferu. On the nature of the substance of the brain, and some singular properties of it. The results of the prize essays on steeping hemp and flax, [see above, p. 225.] by abbe Tessier. Elogy of Mr. Camper: by Mr. Vicq d'Azyr.

## HISTORY OF ACADEMIES.

ART. II. Lausanne and Paris. *Histoire & Mémoires de la Société des Sciences physiques de Lausanne, &c.* History and Memoirs of the Physical Society of Lausanne: Vol. II. for the Year 1784-6. 4to. 623 p. with plates. 1788.

After an historical preface, in which it is observed, that the preceding volume of the Society's memoirs met a flattering reception, are the following papers. 1. On the phosphorescent property of mineral substances when rubbed: by count Razoumowski. 2. On paving and cleansing streets as connected with the healthiness of cities: by abbé Bertholon. 3. On the influence of the stars, and more especially of the moon, on vegetation: by J. Ph. de Limbourg, sen. M. D. 4. On distinguishing the species, kinds, and varieties of quadrupeds, from exterior characters: by Mr. Berthout van Berchem, jun. 5. Description and natural history of the wild goat of the Alps of Savoy: by the same. The history and description of this animal had never before been well given, and are of the more importance, as from its numbers decreasing we have reason to fear, that the species may shortly become extinct. 6. Description of the mountain hare, or *lepus versicolor*: by Mr. Amstein, M. D. This has by many been confounded with the common hare. Mr. Pallas calls it *lepus variabilis*. The hair, which is grey in summer, becomes perfectly white in winter. 7. On the glow-worm: by count Razoumowski. 8. On cetaceous animals: by Mr. H. Merck of Darmstadt. The principal view of Mr. M. is to compare the osteology of these animals with that of quadrupeds: this memoir is occupied wholly by the bones of the head. 9. On the hoop-titmouze: by Mr. Van Berchem, jun. 10. Account of a monstrous horn of a stag: by Mr. Reynier. 11. On a fossil head and horns from Ireland: by count Razoumowski. 12. On the nature of the roses of mosses, and the reproduction of that family of plants, with a description of a new species: by Mr. Reynier. According to Mr. R. the rose of mosses is a heap of dry pulverulent leaves, disposed on the summit of the stalks and branches, with a small bottom at the centre, and is a monstrosity owing to the influence of the climate. The parts of fructification are not in it, but in those urns or capsules that appear in most mosses from January to May, and which are at the extremity of a filament that issues from the juncture of the leaf with the stalk. 13. Description of the golden favrodine: by the same. This plant, which was discovered in Switzerland by the late Mr. Favrod, is not only a new species, but of a new genus. It approaches the lapathum, oxalis, and rheum; particularly the lapathum acutifolium: its principal marks of distinction are, that its calix is divided into three parts, and that it has three pistils, with from six to nine stamina. 14. Botanical remarks on the roots of an old plumb-tree: by Mr. Van Berchem, sen. 15. Analytical experiments on the stone of Goumoëns: by count Razoumowski. It is a kind of marle, abounding so much with calcareous earth as to be capable of making lime, and emitting a strong bituminous smell when rubbed. 16. Description of a cuprous

stone found near the summit of the Grand St. Bernard: by the same. It is a fatty, opaque quartz, white spotted with black, or black spotted with white. The black colour is owing to a kind of cuprous stearite. 17. Mineralogical observations on the deposits (*apports*) made by the sea on the coasts of Holland: by the same. 18. On the sedative salt, and composition of borax: by Mr. H. Exchaquet and prof. Struve. 19. On the use of phosphoric salts in the arts, and on the artificial composition of gems. 20. New theory of salt-springs, and rock-salt: by prof. Struve. 21. On the management of the salt springs of Fondement in the government of Aigle: by the same. 22. History and analysis of the waters of Brüttelen, in the bailiwick of Erlach or Cerlier: by count Razoumowski. 23. New observations on the analysis of mineral waters. 24. Chemical observations on the acid of birch. 25. Chemical attempts at making artificial pyrites. 26. On mines of native metal in the capillary form. 27. On the waters of Leyden: and 28. On lime: by the same. 29. Experiments on the gastric juice: by prof. Struve, [see our Rev. Vol. III. p. 600.] 30. On the devastation made by the larvæ of the may-bug in the year 1784, with the means of preventing such in future: by Mr. Van Berchem, sen. A deep ploughing in the autumn, when the may-bugs have been numerous, is the best method of destroying their larvæ. 31. On the water most beneficial to vegetation: by abbe Bertholon. 32. On the smut in wheat, its causes and prevention: by Mr. Cadet de Vaux. 33. Agricultural observations, with experiments on frequent ploughing light soils: by Mr. Van Berchem, sen. 34. On the importance of mineralogical observations: by Mr. J. Sennebier. 35. A description of several new mechanical methods of preventing, stopping, and in certain cases amending distortions of the spine: by Mr. Venel, M. D. 37. On the defects of the common instruments employed by engineers in mines, and on the means of using them in subterraneous geometrical operations to more advantage: by Mr. Wild, capt. general of the mines of Berne. 38. On the method of constructing extensive plans or geographical maps of countries abounding in lofty mountains and narrow straits: and 39. On the population of the parish of Aigle: by the same. This parish, situated in the neighbourhood of maribes, and in a narrow valley, offers some interesting phenomena. 40. Eulogy of Mr. de Coppet.

This volume proves, that the science of physics is cultivated in Switzerland with great success.

*M. Willemet. Journ. de Méd.*

#### THEOLOGY.

ART. III. Winterthur. *Zweiten Volksschuler, &c.* Two Teachers of the People, a Dialogue, copied by Jonathan Asahel. 8vo. 147 p. pr. 9 gr. (1s. 4d.) 1789.

Of these interlocutors, A. is a teacher of the elect, of the people of God; B, a teacher of the 18th century. B. inculcates the free use of reason, and abjures all superstitious belief in tradition, miracles, revelation, and inspiration: he meets with little success, however, in his office, as the people always require something positive, and those who think more deeply will not stir a finger to support him boldly and openly. This want of success A. attributes to his endeavouring to instruct his flock by writings, and not by example and conversation.



The titles of his works too, 'The Bible in familiar Language,' and 'Letters on the Plan and Design of Jesus,' he finds at variance with his principles; since, as he rejects every thing positive in religion, he ought to say nothing of Jesus, or of the Bible, as they both lay down what men are to think in the most positive manner. B. confesses, that he employs these names only to induce superficial thinkers the more easily to admit his system. A. observes, that he who has recourse to little means can never be capable of attaining great ends; and that whilst B. endeavours to undeceive the people, he confesses the necessity of their being deceived, and even deceives them himself. The defences that B. makes, on the score of positive religion having been so much abused, and of the promotion of the honour of Jesus by his system, are powerfully refuted, but without virulence; and thence A. proceeds to an exposition of his own principles. The first thing that becomes reason is the modest knowledge that it must not attempt to change what is immutable, since the grand test of right reason is its submitting to the nature of things, and not presuming to work on man otherwise than as the experience of all ages shows man may be worked upon. To this follows a recommendation of faith. But in our days there are so many kinds of faith, that it is not easy to make a choice. Of what faith then is A? Of that which arises not from the conviction of proof, but from the *immediate conviction* of the heart, through a kind of sympathy with the object: a faith or confidence like that which draws us towards a certain person in a secret inexplicable way, without our being able to say wherefore. Reason cannot require proofs for intuitive, perceptive credibility, without ceasing to be reason; and to this species of credibility belongs the truth of revealed religion. Nothing could be objected to this were our feelings sufficiently strong, or did they accord with our reason. When they do not, A. endeavours to prove, that reason should give way to our feelings. We leave it to others to determine, whether in his physiognomy the author has not admitted this to be the parent of all superstition.

We meet with more cool investigation in this work than is usual in the writings of its author: once now and then, though but seldom, we find such flights as the following: 'When they (A.'s flock) weep, heaven triumphs; and when they pray, tears of joy flow from the eyes of angels. Their tears flow down from the same source as those that flowed in Gethsemane, and a sigh of their believing love gives happiness to an immortal.'

At the end is written: 'copied August 1788, by a hand that cannot remain unknown. Revised April 4, 1789, by J. C. L.' [avater.]  
*Jen. Allg. Lit. Zeit.*

ART. IV. Nuremberg. D. J. G. Rosenmülleri *Emendationes & Supplementa ad Scholium in Novum Testamentum, Tomum I. &c.* Emendations and Additions to the Scholia on the New Testament: by J. G. Rosenmüller. Large 8vo. 252 p. Price 1 r. (3s. 6d.) 1789.

These are published for the benefit of those who are in possession of the second edition of the *Scholia*, and contain all the alterations made in the third.  
*Jen. Allg. Lit. Zeit.*

ART. V. Franckfort and Leipzig. *Der Brief an die Galater übersetzt und mit Anmerkungen begleitet, &c.* A Translation of the Epistle

to the Galatians, with Remarks; attempted by Fred. Aug. W. Krause. 8vo. 80 p. 1788.

Mr. K. appears to have had the best expositors before him; he is in general very successful in his remarks, and we have but few faults to find with his performance. He promises us all the shorter epistles of Paul in like manner. *Jen. Allg. Lit. Zeit.*

ART. VI. *Der Brief an die Epheser, &c.* A Translation of the Epistle to the Ephesians, &c. by the same. 8vo. 110 p. besides the Preface and Introduction. 1789.

This second attempt does Mr. K. more honour than the former, as he has here more difficulties to encounter. *Jen. Allg. Lit. Zeit.*

ART. VII. Jena. *Kurzer Entwurf der Christlichen Sittenlehre, &c.* A short Sketch of Christian Morality, for the Use of Lectures: by D. J. C. Döderlein. 8vo. 313 p. Price 18 g. (2s 6d.) 1789.

The christian system of morality has certainly gained much by being separated from dogmatics, but the spirit has been too much confounded with the letter, and sufficient distinction has not been made between the times when the elements of this system were delivered, and the present. Jesus and the apostles had mostly to do with men whose morals were altogether depraved, and required a total change: but this is not the case now, when the principles of sound morality are instilled into the minds of our youth, in which they need only be confirmed. This compendium of Mr. D. on the subject deserves our warm recommendation. Its contents are:

Introduction. Chap. I. *On the moral nature of man.* On agency, and the exercise of it in perception, cogitation, volition, and action. II. *On the obstacles to morality.* The depravity of certain periods, though in none was it universal, distinguished from the common failings of mankind. The scriptures give no one general ground of moral corruption. The unscriptural doctrine of original sin refuted. III. *On the means of improving morals.* IV. *On virtue, and its several degrees.* V. *On christian morality.*

The body of the work is divided into three parts. 1. *On the knowledge of the laws of God.* It would be difficult to find any one general principle, from which all the duties of man might be deduced. 2. *Pure morality, or the sentiments of a christian.* 3. *Practical morality, or the effects of christian sentiments.* The right of making and keeping slaves defended. Monogamy nowhere enjoined in the New Testament: polygamy at least permitted in the first ages of christianity. The Mosaic prohibitions of matrimony are inapplicable to christians, &c. &c.

*Jen. Allg. Lit. Zeit.*

ART. VIII. Mayland. *Daniel, secundum Editionem LXX. Interpretum ex Tetraplis desumptam, &c.* Daniel, according to the Edition of the Septuagint, taken from the Tetrapla, published in Syriac, from a Syro-Estranghelic ms. in the Ambrosian Library, with a Latin Version, Preface, and critical Notes: by Caietan Bugati, Th. D. &c. 4to. 200 p. 1788.

The prejudices prevailing in Germany against the abilities of Mr. B. will be completely done away by this work. The Syriac is elegantly printed, with the Latin version in opposite columns. This

ms. is of excellent service for ascertaining the true places of the marks of Origen, which both in the Chigi ms. and the printed edition of it, which is not an exact copy, are frequently erroneous. The notes principally relate to a comparison of these two ms. many important passages in the latter of which may be corrected by the former. They contain also some valuable anecdotes. At the end some errors of Norberg, in his edition of Jeremiah and Ezekiel from the Mayland Syriac ms. are pointed out.

*Jen. Allg. Lit. Zeit.*

ART. IX. Copenhagen. *M. F. Münter's Commentatio de Indole Versionis Novi Test. Sahidicæ, &c.* On the Sahidic Version of the New Testament, with Fragments of Paul's Epistles to Timothy from the Sahidic ms. in the Bergian Museum at Velletri: by Fred. Munter. 4to. 112 p. Price 1 r. (3s. 6d.) 1789.

Of this ancient and important version of the New Testament, hitherto little was known: it agrees most with the *cod. D.* or Cambridge, and next to that with B, or the vatican. It appears to have been of high antiquity, but subsequently revised in some passages after more modern Greek mss. Of new lections, found no where else, it contains none of particular importance. Amongst the fragments here given, we observe, that in 1 Tim. iii. 16. it reads with the old versions not *Deus* but *ὁς ἐφανερώθη ἐν σαρκί*. Mr. M. promises us the book of Job, and a considerable part of Proverbs, in the Sahidic version, and the book of Daniel in the Memphitic. In the New Test. where these two Coptic versions differ, we find the former approaches nearer the western ones, and the latter the Alexandrian: this is more apparent in the gospels than in the epistles.

*Jen. Allg. Lit. Zeit.*

## M E D I C I N E.

ART. X. Paris. The month of November was very mild and rainy till the 22d, and the wind very variable: thence to the end of the month the air assumed a greater degree of elasticity, and the weather was cold, with a northerly wind.

This constitution of the atmosphere induced 1. rheumatic complaints, regular, and easily removed by diaphoretic diluents preceded by venesection; 2. catarrhal disorders, mild, and but slightly inflammatory: frequently they showed themselves under the form of diarrhoea or colic, which were difficult of cure; 3. intermittent fevers. These were more numerous, obstinate, subject to relapse, and began to be irregular; 4. cutaneous diseases, which were very common and various. The shingles were pretty common: the red-gum in children, and erysipelatous fevers in adults, were common but regular. The small-pox continued to prevail, though never of a malignant kind: in the confluent, bleeding was frequently necessary after they were dried up, and even sometimes in the distinct. Bilious and malignant fevers were rare: the latter showed some alarming symptoms, but did not on that account prove fatal. Towards the end of the month inflammatory catarrhs were observed, and some defluxions of the breast, which required only the common treatment. Apoplexies and paralytic affections were common. The gout was not very unfrequent.

*Journ. de Médecine.*

ART. XI. Paris. *Mémoire qui a remporté le Prix en 1789, au Jugement de les Soc. Roy. de Méd. de Paris, sur la Question proposée en ces*

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*Termes:*



*Termes: Determiner par l'Observation quelles sont les Maladies qui résultent des Emanations des Eaux stagnantes, &c.* An Essay, which obtained the Prize [See our Review, Vol. III. p. 500.] from the Roy. Soc. of Medicine at Paris, in 1789, on the following Subject: to determine, from Observation, what are the Diseases arising from the Exhalations of stagnant Waters, or marshy Countries, that affect those who dwell in their Environs, or those who are employed in draining them, and what are the Methods of preventing and remedying such Diseases: by Mr. Baumes, M. D. &c. Large 8vo. 290 p. 1789.

Previous to considering the diseases incidental to marshy countries, Mr. B. thinks it necessary to ascertain the existence and nature of their effluvia, and compares their atmosphere with that of other places. The senses alone, he observes, acquaint us, that the former contains a superabundant humidity, a *spiritus rector*, and invisible substances capable of spontaneous inflammation. By chemical experiments he discovers, that it contains inflammable air, phlogisticated air, fixed air, and volatile alkaline air, from the combination of which results the mixture styled inflammable air of marshes. The capability of such substances acting on the human frame cannot be contested: hence the diseases prevailing in such countries are derived, and hence the modes of preventing and curing them may be deduced. All these subjects Mr. B. fully considers, noticing every circumstance that contributes to promote or lessen the effects of marsh effluvia, and supporting what he advances by a number of facts and practical observations.

*Gazette Salulaire.*

ART. XII. Paris. N. Chambon de Montaux, *Esc.* *Observations cliniques, &c.* Clinical Observations relating to the Treatment of rare and dangerous Diseases, or the Phenomena discovered on opening Bodies of those who died of such: by Nich. Chambon de Montaux, Physician to the Salpêtrière, &c. 4to. 478 p. Price bound 12 liv. (10s.) 1789.

The indefatigable author of this work is already well known to the world by his productions. The observations here given us being the result of his practice at the Salpêtrière, he premises a general view of the regimen and constitution of those who inhabit that abode of wretchedness and infirmity. A laxity of the solids, and dissolution of the fluids, always predominate. In fevers, which form the subject of the first part of the work, this is obvious. Inflammatory complaints are extremely rare. In intermittents Mr. C. found the lesser centaury, gentian, &c. more beneficial than the bark, which was injurious to those of irritable habits. From camphor and opium he obtained as little success as from the bark of St. Lucia. The small-pox form the subject of the second part. The third relates to diseases of the head. One of the effects of the constitution of this place is a gangrenous tumour in the cheek, to which children and young people are particularly subject. Mr. C. saw but one patient of this kind recover. A spasm of the œsophagus preventing deglutition was cured by a cataplasm of hemlock and henbane. To this follow diseases of the breast and of the abdomen. The last part includes various diseases, particularly chronic ones.

*M. Roussel. Journ. de Méd.*

ART.

ART. XIII. Vienna. *R. Steidele Versuche einiger specifischen Mittel wider den Krebs, &c.* Experiments on some specific Remedies against Cancer, malignant Ulcers, and convulsive Colics, with a remarkable Description of an old, large, and very bad Cancer in the Breast perfectly cured: by Raphael Steidele. 8vo. 1788.

The cancer which Mr. S. mentions was cured by the following application. *R. Decoct. Cort. Peruv. saturat. ʒiiss. Tinct. Opii,—Myrrhe, ana ʒij. M.* It first occasioned the wound to suppurate more plentifully, and emit an extraordinary stench, but by persevering in its use, a perfect cure was obtained in ten weeks. In four cases of malignant ulcers Mr. S. employed the gastric juice of bees. During the first fortnight the pain generally became more acute, and the ulcers more foul; they even assumed a blackish and livid appearance, but on continuing the application of the juice on lint thrice a day, were healed. A woman forty years of age, in the fourth month of pregnancy, who had frequently been attacked with a cardialgia and constipation of the bowels, had laboured under these complaints for six days, and could find no relief from any medicine. When Mr. S. saw her she vomited up her faeces. He immediately ordered her a warm bath of milk and water, giving internally iced chocolate, and water cooled with ice. The first bath removed the constipation; and she was delivered, at her full time, of a healthy child. The same remedies, with the application of cold water to the abdomen, cured a convulsive colic in a child-bed woman, occasioned by a metastasis of the milk. To these Mr. S. subjoins a history of a contagious sphacelus which was communicated from one wounded man to four others in the same chamber. *M. Grunwald. Journ. de Méd.*

ART. XIV. Gottingen. *Observationum medicarum ac chirurgicarum Fasciculus, &c.* A Collection of medical and surgical Observations: by O. Huhn, M.D. 8vo. 48 p. with a Plate. 1788.

These observations are, 1, 2. two histories of anasarca, in which the patients died. 3. A nimphomania cured by tartarised antimony in small doses, camphor, and extract of henbane. 4. Case of sciatica. 5. Various diseases of the eyes. 6. A moveable cataract. 7. On the manner in which matter accumulates between the laminae of the cornea. 8. A venereal ophthalmia cured by purgatives of rhubarb with cream of tartar, and a grain of muriated quicksilver given daily in a large quantity of a decoction of sarsaparilla and dandelion: towards the end of the cure, opium was administered. 9—11. On diseases of the eyes. 12. Account of an instrument for remedying incontinence of urine in females. *Journ. de Médecine.*

ART. XV. Frankfort and Leipzig. *Wie können Frauenzimmer frohe Mütter gesunder Kinder werden, &c.* How may Women become joyful Mothers of healthy Children, retaining their own Health and Beauty? by Dr. G. Fred. Hoffmann (jun.). Price 12. g. (1s. 9d.) 1789.

The rules here laid down for the conduct of pregnant women we can warmly recommend; and what the author says respecting popular prejudices, and erroneous opinions, deserves to be read with attention.

*Jen. Allg. Lit. Zeit.*

ART.

ART. XVI. Leyden. *Dissertatio medica de Cortice Geoffrææ Surinamensis, &c.* A medical Treatise on the Bark of the Geoffræa of Surinam: by Nich. Bondt, M. D. 8vo. 1788.

This species of *geoffræa* Mr. B. describes *geoffræa Surinamensis inermis, foliis ovalibus, obtusis sive retusis, carina dipetala*. From repeated experience it appears to be perhaps infallible as an anthelmintic, except in cases of tania, in which no opportunity offered of trying it. On the difference betwixt this and the *geoffræa* of Jamaica, mentioned by Dr. Wright in the Phil. Transf. Vol. LXVII. Mr. B. observes, that the latter appears to be infinitely more violent, and to possess a narcotic quality, which has not been observed in the former. Wild valerian added to it increases its vermifuge properties.

M. Gruurwald. *Journal de Médecine*.

ART. XVII. Wurtzburg. *Fasciculus Tentaminum physico-medico-electricorum, &c.* A Collection of physico-medico-electrical Experiments, with Remarks: by H. Grosse, M. D. 8vo. 66p. 1788.

The reader will here find many valuable remarks on medical electricity by a physician, who is in considerable repute. Mr. G. has employed it with success in rheumatism, gouty pains, a rheumatic head-ach, a periodical head-ach, a disorder of the eyes, &c.

M. Willemet. *Journ. de Méd.*

ART. XVIII. Copenhagen. *Selecta Diarii Nosocomii Regii Fridericiani Hafniensis, &c.* Extracts from the Journal of the Royal Hospital of Frederic, at Copenhagen: by Fred. Lewis Bang, Prof. of Med. and first Physician to the said Hospital. 2 Vols. containing the Years 1782-7. 8vo. 714p. 1789.

Previous to his selection of cases, prof. B. gives an account of the hospital and its regulations. It appears that there are in it constantly near 280 patients, of which 170 are at the king's expence: the physician is obliged to visit the sick at least twice a day, to keep a journal of his remarks, to open bodies when necessary to discover the seat of a disease, and to carry his pupils for instruction to the bedsides of the patients. We shall notice a few of the observations. Many cases prove the efficaciousness of an aqueous solution of gum guaiacum in arthritic complaints. In putrid fevers, the patients have never recovered, if the parotid glands have suppurated. Blisters applied to the calves of the legs, and the camphorated mixture, have cured tremblings of all the limbs, accompanied with wandering pains. In an hæmorrhoidal strangury, Pyrmont water, glisters with opium, and leeches to the anus, have had good effects. Urtication, or stinging with nettles, has been found useful, with other remedies, in palsies. A spoonful of lemon juice twice a day, has proved very efficacious against pains of the limbs, accompanying or remaining after intermittents. Dropsies remaining after intermittents, have frequently been cured by the bark alone. Mr. B. notices an epidemic itch, the miasma occasioning which being repelled, produced various diseases, as fever, dropsy, diarrhœa, phthisis, and arthritic complaints: he also observes, that the itch has frequently procured ease to those affected with rheumatic pains.

M. Gruurwald. *Journ. de Méd.*



## ENTOMOLOGY.

- ART. XIX. Naples. *Entomologia Neapolitana Specimen primum, &c.* First Specimen of Neapolitan Entomology; by Dominic Cyrillo, M. D. &c. Large Folio. Engraved on 11 plates. Price 1l. 6s.

This work, highly valuable to the entomologist, is most elegantly executed. The first plate contains the title, with a beautiful vignette: the 2d. the dedication to the king of the two Sicilies, in the English manner: 3d. the preface: the four next, the descriptions; and the four last, delineations of the insects described, coloured. Mr. C. promises us many scarce insects and nondescripts.

*Jen. Allg. Lit. Zeit.*

## BOTANY.

- ART. XX. Turin. *Auctarium ad Floram Pedemontanam, &c.* An Appendix to the Piedmontese Flora, with Notes and Emendations: by C. Allionio. 4to. 53 pages, and two plates. Folio. 1789.

Besides the notes and emendations, this contains several plants omitted in the *Flora Pedemontana*.

*Jen. Allg. Lit. Zeit.*

- ART. XXI. Mannheim and Strasburg. N. Jof. Jacquin, *selectarum Stirpium Americanarum Historia, &c.* History of select American Plants, in which are described, after the Linnean System, all the more rare ones, observed by the author in Martinico, Jamaica, St. Domingo, and other Islands, and in the neighbouring Part of the Continent: by N. J. Jacquin. 8vo. 363 pages. Price 3l. [2s. 6d.] 1788.

As the fine folio edition of the American Flora, published at Vienna in 1763, with 183 plates, is now become scarce and dear, Mr. J. has permitted a cheap edition of it to be published without plates, as above.

*Journ. de Méd.*

## POLITICAL OECONOMY.

- ART. XXII. Paris. *Mémoire sur le Dessèchement des Marais, &c.* Essay on Draining Marshes, and the Advantage that may be made of Marshes when drained, in general, and particularly of those of Laon, which obtained the Prize from the Agricultural Society of Laon, in 1787: by Mr. Cretté de Palluel. 8vo. 103 pages, with plates. 1789.

Mr. de P. is a practical farmer, and has conducted his experiments in the great, on which account his work is valuable. Had he confined himself to the operations he describes; the expence of them, the previous state of the ground, and the alteration produced in it, we should have nothing to find fault with: but when, speaking of plants and trees best adapted for different marshes after they are drained, he encroaches on the province of the natural historian, he sometimes falls into errors. The essay concludes with two interesting facts, illustrated by plates: the first, the draining of a marsh by causing the water, received into a canal with which it was intersected, to pass under a river, through a conduit, made with oak plant, 56 feet long, by which a declivity of two feet was gained: the other is of a very extensive marsh converted

converted into an excellent meadow, by means of a canal cut through its middle, and passing under a river, through a stone conduit, into another canal, which emptied itself into a second river.

*Abbe Tessier. Journ. des Sçavans.*

ART. XXIII. Paris. *Tableau de la Population de toutes les Provinces de France, &c.* A Table of the Population of all the Provinces of France, and of the Proportion, under every Point of View, of the Births, Deaths, and Marriages for Ten Years, taken from the Registers of each Generality, with Notes and Observations: also, a Memoir on the Militia, its Creation, Vicissitudes, and present State: with an Examination of the Question, whether the Militia-Service should be performed in Person, or converted into a general Tax: by the Chev. des Pommelles, Lieut. Col. of the 5th Reg. of the Etat-Major. 68 pages. 1789.

This work is clear and methodical. With respect to the comparative population of towns and villages, and of different climates or situations, the natural philosopher will find many useful data. The population of France the chev. des P. estimates at 25,065,883 souls; of which the females are to the males as nine to eight: in ten years, from 1777 to 1788, the births were 9,662,409, which gives 966,241 yearly: the proportion of males born is to that of females, as 17 to 16, and deaths of males are to those of females, as 19 to 18. With respect to raising the militia, the chev. is absolutely against commuting personal service with a tax.

*Abbe Tessier. Journ. des Sçavans.*

#### CLASSICAL LITERATURE.

ART. XXIV. Strasbourg. *Emendationes & Observationes in Suidam, &c.* Emendations of, and Observations on, Suidas: by J. Schweighaeuser, Prof. of Greek and Oriental Literature. 8vo. 86 p. Price 9 gr. (1s. 4d.)

From this small but valuable work, we shall extract some passages principally deserving notice. 1. *γείγει*. The prof. observes that *ὁ γ-ε τροπος ἰσός ἦν καὶ ἔδην ἰσὼς τοῖς ἀγέροντι* are not, as Kuster seems to have supposed, words of the grammarian himself, but of another author, as appears from the *καὶ αὖτις* following, which Suidas usually employs when he gives an example from another. The person mentioned in the following example he concludes to be *Volusius*, from *Appian de Bell. Civ. IV. 47*, and a passage in *Valerius Maximus*. 2. *ἀναδίσσασθαι. ὑπομένειν. ἱπομεῖναι. Πολύβιος. Πάνυ γὰρ βουλευθῆναι τὸν Φίλιππον ἀναδίσσασθαι, ἢ καταφρονῆ γενέσθαι Ροδίου τὴν ἐν ταῦτοις αὐτῷ προέρισιν, ἢ καὶ τὸν Ἡρακλείδην ἀπέλιπε τῆς ὑποψίας.* In the first part of this passage *πάνυ γὰρ, &c.* is given from the *ed. pr. Mediol.* and *Ald.* whence it appears, that *ἱπομεῖναι* is not here to be translated *patienter expectare*, as Kuster says: but *Quidvis exim sustinere maluisse Philippum, quam, &c.* 3. *Ἀξιωμα.* The passage from Polybius after *Ἀξιος*, is wholly from that author: the words *τουτέστιν, αἰδὼν εἰρήνην καὶ εὐδαιμονίαν* belong to the passage itself, and are not inserted as explanatory. Mr. S. too reads with Casaubon *λεγγύοι* for *γεργύοι*. As this fragment belongs to the 13th B. of Polybius, it ascertains the campaign of Antiochus M. to have been in the 4th year of the 143d Olympiad. 4. *Βαριάδος* is a name unheard of in Roman history. If we read *Βυριάδος*, and

and Καίσιον for Σκιπών, we shall have *Viriatbus* and *Cæpio*, which renders the passage clear. So Mr. S. proposes, 5. for Ούβριος to read Φουλβίος, meaning the consul *Fulvius*. 6. Επιτεβίη Suidas explains by παρεμυθεῖν amongst other words, which sense of it, though not common, is supported by some passages from Appian: probably ἐπιτεβίη should be read instead of ἐπὶρχόμενοι in Suidas, and of ἐπὶέρομενοι in Hesychius, by which those two writers explain the word ἐπιτεβίηται. 7. Εργασικός. Πολύβιος. Ἰδὼς δὲ τὰν πολιτικῶν, &c. The passage in Polybius X. 16, being without the words ἰδὼς δὲ, they should be inserted before Πολύβιος, and written ἰδῶτης, as an explanation of the preceding word.

With respect to the happy collation of many passages, the application of various fragments to the explaining of historical matters, and the precision of its grammatical remarks, this work well deserves the attention of the learned.

*Jen. Allg. Lit. Zeit.*

ART. XXV. Gera. *Pherecydis Fragmenta, &c.* The Fragments of Pherecydes, collected from various Authors, with Emendations, Illustrations, and a Commentary on both the Writers of that Name, the Philosopher and the Historian; to which are subjoined the Fragments of Acusilaus and Indexes: by Fred. W. Sturz. 8vo. 238 p. pr. 18 g. (2s. 6d.) 1789.

This continuation of Mr. S.'s labours follows his publication of *Hellanicus p. sibus aquis.*

*Jen. Allg. Lit. Zeit.*

#### VOYAGES AND TRAVELS.

ART. XXVI. Zurich. *Handbuch für Reisende durch die Schweiz, &c.* The Traveller's Companion through Switzerland, with an Appendix, containing an Account of the most remarkable Things in the different Places mentioned, and a Map, Vol. II. 8vo. 191 p. price sewed 1 fl. (2s. 3d.) 1789.

As a book of the kind was much wanted, this will be found useful, though a traveller will wish for much information which it does not contain.

*Jen. Allg. Lit. Zeit.*

ART. XXVII. Paris. *Voyage pittoresque de la Sicile, &c.* A picturesque Tour through Sicily, Malta, and the Lipari Isles, containing an Account of the Antiquities still to be met with in them, their principal natural Phenomena, the Drefs of their Inhabitants, and some of their Customs: by J. Houel, Painter to the King, &c. Fol. 44 numbers, price 12 l. (10s.) each, containing 264 plates.

This curious work (known we presume to many of our readers) is at length finished, after having employed some years in the execution. (We shall notice only a few of the latter numbers, which properly come within our plan.)

The port of Girgenti is the most considerable in Sicily; it exports upwards of 100,000 sacks of wheat, of two hundred weight each: the luxury, arts, and wealth, however, of the ancient Agrigentum have disappeared; but their sports, dances, jollity, and love remain, though changed in form. From the aloë they obtain a very strong white thread, frequently five feet long, used by astronomers for pendulums, as it has the property of suffering no elongation. The last plate of the work



work is a view of a grotto cut out of a rock, and supposed to be that of Calypso. Mr. H. has carefully surveyed the spot, and from its agreement with the description in Homer's *Odyssëe*, concludes, that Malta is the ancient Ogygia, the island of Calypso.

No place, perhaps, merits attention under more points of view than Sicily, and Mr. H. has given us a grand and beautiful description of it, in which he has assembled its ancient and modern works of art, and every thing remarkable in its customs and natural history, in a most interesting manner, adorned with plates not inferior in execution. An index to the four volumes concludes the whole.

M. de la Lande. *Journ. des Sçavans.*

#### P O E T R Y.

ART. XXVIII. Paris. *La Liberté du Clêtre, &c.* The Convents set at Liberty; a Poem: by the Author of Letters to Emilia (M. de Moustier). 63 p. 1790.

As this bagatelle was written on the spur of the occasion, it cannot be supposed to stand the test of severe criticism: its title, however, the reputation of its author, and a number of entertaining passages, will ensure it success. A short preliminary discourse on the propagation and suppression of monachism is well written. We will give a couple of specimens of the style of this poem.

De Bruno, de Rancé, les disciples austères  
Seuls étoient, parmi nous, ce qu'ils avoient été;  
Seuls, ils n'osoient encor braver les loix sévères  
Du jeûne, du silence, & de la chasteté.  
Mais des autres soldats la milice inconstante,  
En uniformes noirs, blancs, bruns, bariolés,  
Avait abandonné l'église militante.  
Ces déserteurs mondains s'étoient tous enrôlés  
Sous les drapeaux charnels du prince de Cythere;  
Quelques-uns s'étoient faits aumôniers de sa mere;  
D'autres, enlumines des rubis de Bacchus,  
Pateles, gras, gras, ronds, ventrus, dodus, jousflus,  
En l'honneur de ce dieu chantoient les Bacchanales,  
Et pleins de son esprit,omboient sous le lûtrin.  
On eût dit en voyant ces trogues monachales,  
Que Silène, chez nous, s'étoit fait Bernardin.

La liberté pourtant, de nos prisons mystiques  
Ne voulant pas encor sapper les fondemens,  
De leur saint institut laisse, pour monumens,  
Avec le vieux sérail les abbayes antiques.  
Ainsi, lorsqu'autrefois les Gaulois, les Normands,  
Enlevoient des autels les riches ornemens;  
Ces pieux conquérans respectoient les reliques.

L'Esprit des Journaux.

ART. XXIX. Paris. *Règlemens de la Société de la Charité maternelle, &c.* Regulations of the Society of Maternal Charity, made at the Meeting held the 13th of February, 1789. 8vo. 84 p. Sold for the Benefit of the Charity, at 1l. 4s. (1s.) 1789.

This establishment may be deemed not less important to the concerns of humanity, than the foundling hospital instituted the beginning of the present century. To the abuse of this it owes its origin. To prevent the murders so frequently perpetrated on the fruits of illegitimate love was the design of the foundling hospital, but the facility with which children were admitted induced many, who, being married, had not the dread of shame to encounter, to forego the ties of parental affection, in order to exonerate themselves from the expence of maintaining their children. Poverty might render many of these excusable, but to countervail this temptation is the design of the maternal charity. To every child admitted to their bounty they allot the sum of 192 liv. (8l.) in the following manner: child-bed linen, 16s. 8d.; lying-in expences, 15s.; 6s. 8d. per month during the first year, 4l.; 3s. 4d. per month during the second, 2l.; trifling articles of clothing, 8s. 4d. Since its establishment in May 1788 [to March 1790] 974 mothers have been relieved, of whom 989 children were born. The effect it has on the foundling hospital may be presumed from the number of children received into the latter in 1788, falling short of that in 1787 by 132, and in 1789 the number was still less by 71. As no children but those born in wedlock are admitted to the charity, it tends greatly to promote matrimony and discourage illicit connections amongst the poor; an effect already experienced in several instances. It is supported by voluntary subscription; the same means which have enabled the foundling hospital to admit 4000 children annually, and to maintain, as it at present does, near 1,000, in Paris and in the country.

Abbé Tessier. *Journal des Sçavans.*

ART. XXX. *La Nature considérée sous les différens Aspects, ou Journal d'Histoire naturelle, &c.* Nature considered under its different Points of View, or a Journal of Natural History, containing every Thing that relates to the Natural History of Man, the veterinarian Art, the History of different Animals, the vegetable Kingdom, Botany, Agriculture, and Gardening, the mineral Kingdom, the working of Mines, and the Uses of Fossils, Physics, Chemistry, Mathematics, Astronomy, Geography, Navigation, Commerce, Architecture, Engraving, all the Sciences depending on Physics in general, and all the Arts, with historical Accounts of learned Men, and a great Number of Copper-plates: by a Society of Literary Gentlemen; superintended and published by abbé Bertholon, prof. of experimental Philosophy to the States-general of Languedoc, and Member of several Academies. 8vo. in monthly Numbers of 128 p. each. Annual Subscription, 27 l. (1l. 2s. 6d.) post-free throughout France. Also,

ART. XXXI. *Journal des Sciences utiles, &c.* A Journal of useful Sciences: by the same. 12mo. in monthly Numbers of 120 p. each. Subscription 25 l. [1l. 0s. 10d.] post-free.

*Journ. des Sçavans.*

ART.

ART. XXXII. Berlin. *Antworten auf wichtige & würdige Fragen und Briefe, &c.* Answers to important Questions and Letters of wise and good Men: by J. C. Lavater. 8vo. 100 p. pr. 8 gr. (1s. 2d.) January, 1790.

As Mr. L. has received numbers of questions on religious, moral, literary, domestic, friendly, and even historical subjects, in order to save himself the trouble of a very extensive correspondence, and explain some passages in his writings that have been misunderstood, he has conceived the design of publishing his answers to the most important and generally useful. These, from which physiognomical subjects are excluded, will appear monthly, as long as they find a sufficient number of readers and purchasers.

*Jen. Allg. Lit. Zeit.*

ART. XXXIII. Nuremberg. *G. C. Leibniti Epistolæ ad D. J. And. Schmidium, &c.* Letters from Leibnitz to J. A. Schmidt, Minister at Helmsstadt; published from the Autographs, by G. Veessenmeyer. 8vo. 151 p. pr. 6 gr. (10d.  $\frac{1}{2}$ .) 1788.

These ninety-six original letters, written from 1693 to 1708, will not be an unacceptable present to the public. They chiefly consist of literary anecdotes of the times, principally historical, mathematical, or theological; and the project for the union of the Lutheran and reformed churches occupies a considerable share of them. An illegible passage in one of the manuscripts (p. 3.) might easily be thus filled up. *Commissi Duo. Leidenfrost, regiminis nostri sive cancellariæ secretario, ut me absente aperiat literas tuas, atque ex illis referat, quæ tua sententia futura est. Quare, quas mihi scribes proximas, in circumdabis operculum, sic inscripturo: A Mr. Leidenfrost, Secrétaire de S. A. E. à sa regence—Han-noveræ, &c.*

*Jen. Allg. Lit. Zeit.*

#### EDUCATION.

ART. XXXIV. Halle. *Lesebuch für angehende weibliche Dienboten, &c.* Instructions for young female Servants: by the Authoress of Instructions for the Kitchen, and domestic Economy, Vol. I. 8vo. 70 p. 1789.

This work is written with judgment, simplicity, and zeal. We have introduced it into a large working school, and cannot but warmly recommend it to every teacher of females of the lower class, though, perhaps, to those whom it is intended to serve, instruction might be better conveyed under the guise of example than of precept. This volume contains rules for the behaviour of female servants with respect to themselves, and their duties towards their masters, their fellow-servants, their neighbours, strangers, and their servants, and on misfortunes happening to those whom they serve. The second is to include their particular duties, in different domestic situations.

*Jen. Allg. Lit. Zeit.*